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# THE MISSIONARY HERALD

AT HOME AND ABROAD

JANUARY 1936

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THE

# MISSIONARY HERALD

AT HOME AND ABROAD

ORGAN OF THE

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

AND

## HOME BOARDS

OF THE

CONGREGATIONAL AND CHRISTIAN CHURCHES

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## Foreword

The present situation in the Far East is responsible for our cover, our editorial, and our first two articles.

Dr. Ebisawa is General Secretary of the National Christian Council of Japan. Dr. Cross is the new president of Tougaloo College. The series of articles on Turkey come to an end in this number; they will be reprinted in pamphlet form, third in the series on American Board fields, price ten cents. Mrs. Neff is an American Board missionary in Mexico. Mrs. Richardson is Vice-Chairman of the New England Regional Committee. Dr. Miles was formerly Associate Secretary of the Board of Ministerial Relief. Dr. Learned was on the faculty of Doshisha University which he helped to organize from its beginnings to his retirement in 1928. Rev. Milo C. Haecker serves two churches in Gregory, South Dakota, Rev. Leonard Gray is pastor of the church in Lebanon, New Hampshire, and Rev. Charles Knight is pastor of the Bethel Church, Ontario, California. Rev. Elisha King is pastor of the Community Church at Miami Beach. Mrs. Kervan is a Corporate Member of the American Board.

**What Is This Coming Year?**

It is a door
By which we reach new fields
Of service for our God and fellow man
A door by which we can
Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves God's word of
Witness yields.

*William Olney*

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# The Missionary Herald

## At Home and Abroad

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Continuing the *American Missionary* and the
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**Vol. CXXXII JANUARY, 1936 No. 1**

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# Attention - Please!

We are not in the habit of printing the good things said about THE MISSIONARY HERALD AT HOME AND ABROAD, but at the beginning of a new year we will do this in order to introduce a plan for increasing our reading public.

Rev. J. Spencer Voorhees, D.D., long known as one of the leading ministers of our Fellowship, wrote from Washington, D.C., on November 8:

"I have been so impressed with the high excellence of the current issue of the HERALD that I must commend you for your most efficient editorial work. I have read the HERALD since its origin, for over fifty years, and I cannot recall its ever reaching a higher average of real worth.

"Every page is of interest and value to every member of our denomination, and I *wish there were some way to get its up-to-date information and message before everyone,* that they might realize what we are really accomplishing right now as Congregational Christians at home and all over the world."

We have italicized the lines that we wish to emphasize, for they bring to mind a plan we have seen successfully used in Baptist and Presbyterian circles—a plan that might well be tried by our own pastors, young people's leaders, and officials of women's organizations, and by others who think as Dr. Voorhees does about the magazine. The plan is as follows:

**I. Devote part of some service or social gathering to promoting the interests of the *Herald:***

(1) By giving a brief talk on the purpose of the HERALD, stressing the fact that the Missionary Boards are concerned with Home as well as Foreign Missions, including work in your own state.

(2) By passing around recent copies of the HERALD for examination. Call attention to its make-up, its special features, fine illustrations, and wealth of informative material.

(3) By distributing plain envelopes, allowing one for each family represented. Asking all who wish to subscribe for one year to write their names and addresses on the envelopes—enclosing the dollar if they wish; otherwise they can receive their bills later. Asking for a show of hands. Trying for a 100 per cent response.

(4) By collecting the envelopes and sending them to Harvey L. Meeken, The Missionary Herald, 14 Beacon Street, Boston, Mass.

(5) By writing us about the plan and its working.

**II. Watch carefully for evidence of personal interest in the extension of Christ's Kingdom at home and abroad, note the persons showing an interest, and then pass their names and addresses to the *Herald's* agent in your church.**

# The Greater Wall of China

THE Great Wall of China was finished 200 years before Christ. It was designed to keep out the marauder from the north. Genghis Khan scaled it in 1211 A.D. The Manchus got around it in 1644. Japan pierced it in 1933 and now sails over it at will.

Internationally speaking, walls are often irritants. Our own Exclusion Act against the Oriental is a wall that humiliates people like the Japanese, even though it may not make them more desirous of coming here to live. And we must not forget that the old Japanese policy of exclusion was so irritating to America that in 1853 Perry and his fleet sailed into Yedo Bay with the expressed purpose of forcing Japan to open her ports to our trade.

History is full of the battering of walls, the scaling of walls, the razing of walls which stood in the way of the conqueror. Our own Old Testament has its stories. The Chosen People, on their way to possess the land of Canaan, took from Og of Bashan sixty cities, all of which "were fenced with high walls, gates and bars" (but we don't like to read what they did to the inhabitants thereof). When Jericho stood in the way, the People of Destiny blew trumpets and shouted and the walls of that city "fell down flat, so that the people went up into the city, every man straight before him" to do certain things called for in the military program.

But history also proves that when you destroy a physical wall you can erect a psychological wall against you far more formidable and enduring. Certainly forcing treaties and trade upon the Chinese people through the past century has tended to build up walls of distrust and even hatred that have not been easily pierced even by the western philanthropist and the missionary. The Japanese Imperialist is bound to have similar reactions. He is building the wall of hatred in the heart of China. He laid the foundations when he took Korea and Lower Manchuria. He erected an enduring structure when he made his Twenty-One Demands. He added ramparts and towers when he created Manchukuo; and now what?

We Americans know something of what this means. We have been told of the hatred that fired the heart of the Indian when we drove him from his lands. We know that even now the Mexican people have not yet razed the walls of prejudice and suspicion erected when we forced certain coveted lands from them.

And what a burden will be placed upon the Japanese people when the situation is fully understood! They will be asked to perform miracles: to develop in the heart of the Chinese a coöperative, if not friendly, spirit while their government is forcing China to do its will. Even an earnest and vigorous Christian Japanese movement—if that were possible—could not make a humiliated race friendly.

The situation in North China seems very serious as we write. But perhaps an International Father may yet do what a National God can never do. Perhaps some of us may yet live to behold the Great Wall between China and Japan dissolve into "red dust" while we stand "with strange thoughts beneath the friendly stars." Perhaps Japan may change her policy.

Anyhow, we cannot despair of the cause of international amity and peace, nor of such cooperation between and of the nations as will make wars of conquest unthinkable, and the consequent walls of resentment and revenge relics of bygone days. We must not forget that Time is on the side of the man who trusts in the irresistible God of Love and Justice.

But we have our part to play. We must in every way possible, materially and morally, stand by our Christian brethren in both Japan and China. They must be made to feel our understanding sympathy and coöperative purpose. We must "endure all things" with them, Japanese as well as Chinese, as they go on to suffer what we have never suffered in behalf of international peace.

# In North China and Japan

## By Hugh Vernon White

I HAVE found interviewing in China easier than it was in Japan. Nearly all the Chinese I talk with have a good use of English and many of them use it as easily as though it were their mother tongue. In Japan I had to talk mainly through interpreters. Another reason is that people here are willing to talk about things that concern the national affairs of China, and there are no subjects upon which they cannot talk for fear of saying something that may cause them trouble with the government.

But both in China and in Japan not only have my missionary hosts made approach easy to those I have wanted to see, but also have people been willing to take the time to try to enlighten me.

There are two subjects discussed with most of the Chinese I meet: first, of course, the value of the missionary for China and the significance of the Christian movement; and, second, the present state of things in China generally.

I have been getting a pretty clear idea of the substantial service missionaries have rendered and are rendering to China and of the ways in which some elements and, I think, the more important elements of Christianity are finding their way into the life of the Chinese people.

Yet it was something of a bump for me with my theological way of thinking to have almost every Chinese take a crack at theology. What they want, they say, is not theological preaching and teaching but practical Christian living. That may be an indictment of the kind of theology that has been taught in China and the way it has been taught; but it is also quite evidently a revelation of the sense of deep need Chinese leaders feel for a moral motivation that will make people really unselfish and public spirited. I have been told again and again by Chinese, both Christian and non-Christian, that this is the most valuable thing Christianity has brought to China.

### *THE NORTH CHINA CRISIS*

As to the "national crisis," as it is called, it is rather sad to be in North China just now and see the approaching and apparently inevitable doom—the domination by Japan. No one seems to hope that it can be stopped. Japan is carrying on a systematic and very effective policy of getting control of the government. The facade of Chinese government remains, but the power that directs it on all major matters is the Japanese army.

Looked at in the large, which may be the way we should look at it, this is a case of a new, vigorous nation launching out upon a career of empire building and doing whatever needs to be done in order to achieve its ends. It has been done many times before and Japan is using all the moral arguments that Rome and Great Britain have used; she is also using whatever force and intrigue are needed to get things into her own hands.

The reaction of the Chinese to all this is impressive to a foreigner. They know that open opposition is useless and are not attempting it. But they are enduring with remarkable patience and self-restraint all the invasions of their rights and the provocations by which Japan tries to bring about an "incident" which will justify military occupation of North China. They seem to feel that time is on their side and that, if they can be given a long enough period for the national development that is rapidly going on, they will be able to deal with Japan as an equal.

And that is what the Chinese want. They know that the interests of China and Japan are bound up together and they desire a real cooperation between the two countries. Western nations are not going to be able to do much about this, I think. Japan and China must work out their common problem. If it is done by force, China will suffer most for the present, but most people seem to feel that in the end it will spell disaster for Japan. [*Concluded on page 16*]

# Don't Withdraw

## By Akira Ebisawa

*From a letter written by the Secretary of the Japan National Christian Council on board S.S. "Hiye Maru," October 22, 1935, when approaching his homeland.*

*Dr. Ebisawa*

I HAVE seen America in the depths of her great trouble. I have listened to the disheartening stories told by the delegates to the International Missionary Council from the different parts of the world. I have realized anew in what tragic condition this world of ours is at present.

International difficulties and the economic depression seem to be the factors most prominent and predominant in our lands today. Is there any inner power of reserve—deep in the hearts of the Christians—that will enable us to press forward in the face of these manifold troubles? Is the Church of God going to take the lead in confronting this situation—will it conquer the power of this world?

To my mind the only hope of the world lies in the Christian solution of home (national ?) problems. And what a world this will be if church people, showing a lack in the power of God, remain discouraged and defeated!

It seems that the Western churches are feeling the depression more severely than they ought to feel it actually. Does this not mean a spiritual depression rather than a purely economic one? Are the churches still enkindling that enthusiasm, that devotion to the higher cause which sent the missionaries abroad a hundred years ago — the same enthusiasm that moved the hearts of the young student to become a missionary fifty years ago when the Student Volunteer Movement was born at Northfield?

Such questions as these arise in my mind—and heart—as I return to my homeland where foreign missions are undoubtedly losing ground, where missionaries have decreased by 19 per cent during the last five years, and where mission budgets have been suffering most serious cuts. And this when there lies ahead our great Empire with her peculiar problems, her vast population yet untouched by Christian influence —especially in the rural and industrial communities—and where Christianity, face to face with other great world religions, must establish itself in absolute permanence and where a Christian minority is being put through the acid test.

### *YOUNGER CHURCHES JUST BEGINNING*

During the International Missionary Conference at Northfield I heard several people emphasize again and again the need of hearing from the Nationals. I appreciate such a generous attitude on the part of the representatives of the older churches. At the same time, however, I could not but feel that some of them perhaps overestimated the values and the real strength of the younger churches. It was rather disappointing to me to hear that the Jerusalem Conference meant nothing to some of our younger churches. This means that they were not able to digest the spirit and principles of that great Conference or to make the best use of the church-centric principle and the Christ-centric message.

We have tried our best to follow up the Conference in the Kingdom of God Movement in Japan during the last five years as the extension of that Jerusalem Conference and it has meant a great deal to us, but it is no wonder that

the younger churches have not yet attained to the maturity that the Western church leaders expect them to have. We are but just now beginning to "grow in the strength of the Lord" and you must be patient with the Orientals—because we are always slow in every way.

With Japan it is only seventy-five years since the Protestant missions began and we are now but just entering the last quarter of the first century of the history of Christianity in my country. Considering the brief space of time, the progress of the Church in Japan has been truly miraculous.

Real coöperation with the older churches is but just beginning. We have never fully realized our opportunities for a mutual coöperation in the true sense of the word. Indeed, the younger churches have been too weak for this.

*Dr. Ebisawa (right) and the first Envoy from Ethiopia (left) at the National Council Reception.*

### *NO TIME TO WITHDRAW MISSIONARIES*

Is it time, then, to speak about the withdrawal of missionaries or the closing of missions, or to adopt any retrenchment policy? Old people may retire, but this should not mean that the Western churches are getting so old that they too have to retire from the field. We need the representatives of the older churches because we need to cultivate the sense of Christian solidarity so as to be conscious that we are all part of a great world Christian family.

To me it seems a most grave misapprehension of the facts to have people think that the time has come to shift over the responsibility of the entire missionary enterprise to the younger churches. You have invested much money and personnel during the last hundred years, but after all, is the missionary work a temporary affair, so temporary as to justify a withdrawal at any time before Christianity is firmly established in the field?

The history of the adventures of the pioneer missionaries is a brilliant one; it is a record in the annals of the world. Yet is it now to become only a fond story covering the past rather than a vital issue in the present or a vision with a vigorous appeal to the vivid imagination?

I firmly believe that the life of the Christian Church grows along with its missionary work. When it ceases to function as a missionary church then it is likely to die away. (This is why I feel a keen need for missionary education in our Japanese churches, and I am constantly trying to produce pamphlets with this end in view.) Is it not true that the older churches are richly blessed when and as they take on the heavy responsibility of supporting the work in foreign lands?

I did not mean to write such a long letter. These things are not fully considered or properly digested even in my own mind, but I know that it will not do any harm to write you in this disordered fashion. Anyhow, you will understand what state of mind I am in as I return from the United States to Japan. I shall have to explore more thoroughly into all these problems.

I utterly forget
The cruel cold,
Nor feel the dark,
Because my heart
Aches with the people's woe.
Oh, let me trust
That through my tears
God's Kingdom has
One little inch drawn near.

*Toyohiko Kagawa* in *Songs from the Slums*

# Tougaloo Appeals to Me

## By Judson Lewis Cross

When, after eight years of telling our New England churches what our American Missionary Association schools and colleges throughout the South have been accomplishing, a man has the proposition suddenly put up to him to go down and take a constructive part in the task himself, what can he do but welcome the opportunity? First of all, the chance of joining the actual workers on the field appealed to me.

The natural and potential beauty of the Tougaloo campus and the region around it appealed to me. Had I been permitted to choose from all the institutions the one to which I was to go I think Tougaloo would have been my choice because of this beauty and because of its central location in a wide area containing a large population of those whom it could serve. Surely anyone on the college staff can truly say "The lines are fallen to me in pleasant places."

Tougaloo appeals to me because of its faculty. The official family seems to be a happy and congenial group. It is a bi-racial faculty built up on the basis, not of any pre-determined ratio, but on the principle of obtaining the best teachers available, colored or white. This has resulted in a goodly proportion of both.

From the standpoint of efficiency, training, cultural and educational background, the Tougaloo faculty, representing a wide range of educational institutions including some of the best-known colleges and universities in America and abroad, is on the whole one of which any president might well be proud and with which he could begin his administration in confidence and assurance so far as educational standards are concerned. It also contains a desirable blend of the enthusiasm of youth and the seasoned experience of age.

Once established and functioning, the most important part of a college is its student body. Tougaloo appeals to me because of its students. They are largely handpicked and unspoiled. In the case of most of them the cost of their being here in sacrifice, work, and economy, on the part of themselves and their parents, is the guarantee of a seriousness of purpose, a determination to succeed, and an appreciation of their opportunity which bring daily tangible rewards to those who invest in them their best effort and their friendship.

Such results more than compensate for the difficulties, the discouragements, the handicaps of small salaries and inadequate equipment. These students are real young folks, full of life, fond of fun and frolic, with all the personal problems of conduct and self-adjustment characteristic of youth. They offer human material so plastic and responsive that out of it come startling examples of transformation of personality.

But the strongest appeal Tougaloo makes to me is the fact that it is really needed. Doubtless there are colleges that would find it difficult to

*A Faculty Group, Tougaloo, October, 1935*

*A Student Group at Tougaloo*

*The Mansion, President's Residence*

*Holmes Hall, Tougaloo*

justify their existence, but certainly no one acquainted with all the facts and conditions could question the need of Tougaloo.

Mississippi is the poorest state in the Union in per-capita wealth. Its annual income per school child is $512, whereas the annual income per school child of the United States as a whole is $2,171. Its greatest educational need is of trained school teachers. Tougaloo trains teachers and the great majority of its graduates go back to the schools of the State.

Tougaloo is both needed and wanted in a state which, in spite of a growing concern for bettering the economic and educational status of its 1,000,176 Negroes (its white population numbers 1,000,006) still appropriates from its public funds only $5.00 per Negro child for education as over against $45.34 per white child; the opportunity for primary and secondary education for Negro education is only about one-sixteenth of that of the country as a whole.

It is the only Negro college in the state which has ranking with the Southern Association of Colleges and Secondary Schools. Educational leaders of the State and its Department of Education declare that Tougaloo is absolutely essential to their whole program of education for Negroes, and is in fact the "apex of their Negro educational system." It stands easily accessible almost in the geographical center of the State and of a broader area of equal need including eastern Arkansas, western Alabama, and the northern part of Louisiana.

The president of Tougaloo and his associates can have the satisfaction of knowing that this institution is filling a desperate human need, occupying an absolutely unique place, doing a worthwhile job. They can have the satisfaction of investing their lives in two of the greatest causes in the country today: the training and guidance of its youth; the building of a better understanding and coöperation between the two great groups in whose future lies the destiny of America.

The purely personal appeal of Tougaloo is its call to a new adventure in a field which demands the spirit of exploration and pioneering; its call to leave the old grooves and threatening ruts; its call to new faith and courage, bringing

[*Concluded on page 16*]

*Campus Scene, Tougaloo*

*Galloway Hall, Tougaloo*

# The Rise of the State Superintendent

## By John R. Scotford

How to make democracy efficient is a problem with which our churches have always struggled. During the past thirty years we have sought to develop a system of voluntary but effective supervision of our local congregations. Each church is as free as it ever was, yet every church in the country has some one to whom it may look for expert counsel and skilled leadership.

At the heart of this development stands the executive officer of the conference, whose boundaries are usually those of a state. In Massachusetts this gentleman holds the title of president of the conference; in several of the other New England states he is known as secretary of the conference; in the rest of the country he bears the title of superintendent. As his business is to superintend, the latter term seems preferable, and is the one in most common use.

Although these men are often jocularly referred to as bishops they lack most of the characteristics of the episcopate. They wear no regalia of office, nor are there any routine functions such as confirmations or even ordinations which they are required to attend. They have neither the authority of a bishop, nor are they subject to the limitations of authority which the episcopally organized churches have found it wise to impose.

In actual practice the authority of a bishop and his limitations come close to cancelling with the result that ordinarily he is more of a figurehead than a power. But our superintendents are spared such complications. They have no authority, and therefore the churches do not fear them. The only weight which their words carry is due to the wisdom which may be in them.

But granted the wisdom, there are no limits to the influence which a superintendent may exert, while the fact that he is unencumbered with ecclesiastical trappings increases his freedom to serve the churches.

The rise of the state superintendent is due to a series of developments, the end of which is not yet.

The original office from which the superintendency has sprung was that of secretary of the state home missionary society. These gentlemen had two functions—to raise money from the strong churches, and then to turn around and administer these funds among the weaker churches. As every congregation fell in one or the other of these categories they came to know all the churches in their area.

Inevitably the functions of these state secretaries expanded. Because they knew both the churches and the men their advice was sought in matters of pastoral settlements. When churches found themselves in difficulties they turned to them for advice.

This situation was legalized and stabilized by re-baptizing the secretary as a superintendent and by laying upon him the Pauline burden of the care of all the churches, subject, of course, to their willingness to be cared for. The superintendent thus became the official "trouble-shooter" of our fellowship.

By this time the superintendent had achieved an office, a stenographer, a filing cabinet, and the best knowledge of railroad time-tables of anyone in the state. (This was before the days of ubiquitous autos.)

Our national societies discovered that the state superintendent was an excellent guide to getting around. With the coming of the Apportionment Plan he was made responsible for the raising of missionary funds within his area. Today there are many states which a national secretary hesitates to enter without first consulting the superintendent.

The acceptance by the state conferences of

the primary responsibility for the promotion of missionary giving has had several significant results. Through it we have achieved a decentralization which is the envy of other denominations, particularly the Methodists. An astonishing portion of the country has been placed upon an autonomous and self-supporting basis. It has also made it possible for our national societies to severely reduce the number of their secretaries, particularly in New York and Chicago.

From the point of view of the superintendent his status as a representative of the national boards has added dignity to his office and has enlarged his outlook to include all parts of our country as well as our activities overseas. Many of the superintendents have gone out of their way to achieve a first-hand knowledge of the home missionary areas of our own country.

Responsibility for raising the apportionment has also brought the superintendent face to face with both the financial and the spiritual problems of the local churches. "What are the motives which make men give?" is a question which confronts him continually.

Today the office of the state superintendent is taking on a new significance. Some of the old burdens are lightening. One of the by-products of the lean years through which we have been passing has been to lengthen the average pastorate; another has been to make available to the smaller churches a higher quality of pastoral leadership.

Our superintendents spend far less time "finding men" for their churches than they did ten years ago. Federations, mergers and the closing of churches also tend to conserve their time and energy, for it is always the small churches that have the big rows. It might be argued that thanks to the labors of the superintendents themselves our churches have fewer troubles than in the past.

On the other hand, it is becoming increasingly apparent that the real need of our churches is for the quickening of their inner life through the discovery of ideals and purposes for which to live. It takes more than a building and a budget to bring prosperity to a congregation.

This is a quest in which the individual church that lives by itself is almost certain to fail. In the pursuit of power we must move forward together, each congregation stimulating the others in so far as it is possible.

The new function of the superintendent is that of a spiritual engineer. His task is to discover ways and means by which the local churches can be led into a more abundant life. On one level this involves the introduction of new ways of working, the promotion of movements such as that for adult education; on another level it is the bringing of both ministers and laity to face new ideas and to feel the power of the deeper elements in our Christian faith.

Obviously this is not something which even a superintendent can do by himself. He must work by indirection, and usually through other people. Conferences, convocations, seminars, personal conversations, the holding of church officer visitations are means to this end.

The part of the superintendent is to see that the seeds of inspiration are widely sown in our churches, to so arrange matters that pastors and people will have an opportunity for spiritual growth. Could any man ask for a more interesting or a more commanding task?

## The Old Year's Prayer

God of the seasons, hear my parting prayer,
Faint on the frosty air:
Let the New Year take up the work I leave,
And finish what I weave;
Give to the troubled nations lasting peace,
The harvest's yield increase;
Help the bereaved their sorrows to endure,
Care for the old and poor.
Bid him give patience to all those in pain,
And to the parched fields rain;
Protect the fledgling in its little nest,
See that the weary rest;
And when the midnight bells from tower and town
Send their sweet message down,
Bring faith in God, a beacon in the night
To guide mankind aright.

*Minna Irving*

# Turkey and the Turks

*Part V: The American Board in Turkey*

**By J. Kingsley Birge and Ruby P. Birge**

In days gone by it was not infrequently the custom to try to interest churches in the people of mission lands "as pathetic cases of need or as odd varieties of humanity."

Today, the missionaries of the American Board ask support for their work in Turkey on the ground of Turkey's worth. Sympathetic themselves with the brave attempt to build a new national life, the missionaries would interpret to the churches at home in the most favorable light they can the remarkable progress this young republic is making.

Since Turkey has declared itself a secular state and has forbidden the teaching of religion in schools, and since it can be only too easily appreciated how offensive to the Turks an attempt by foreigners to change their religion would be, the missionaries would accept in all good faith the limitations placed upon them, believing that it is still missionary work in accord with the teachings of Jesus, disinterestedly to serve a worthy people who are eagerly seeking for every value in Western civilization which can be proved of social value, and to the satisfaction of many of whom religion, as they have known it, has demonstrated its anti-social value.

Hence, it seems to the missionaries an unthinkable mistake to withdraw from Turkey the only demonstration that in the nature of the case can be attempted by Protestant Christianity to show that those who follow Christ can work for the good of humanity—not simply in order to win converts or build a Christian church, motives easily understood by non-Christians and which appear to them to be in a sense selfish—but unselfishly, disinterestedly, as an expression of positive Christian love.

Truth has on its side the inevitably working power of Ultimate Reality. It is not only by the word humanly taught that men shall know the truth. It is still more by the truth inwardly interpreted, not by men but by the Spirit of Truth Himself, that men shall apprehend God.

In this Spirit, therefore, the missionaries have gone forward as far as the support of friends in America would permit. To one living in the country the question of continuing or discontinuing work is far more than a matter of institutions and impersonal forces. The missionary has followed with sympathy the development of the country; he has admired the courage and devotion of the Turkish people as a whole; has come to know individual Turks and to love them; has watched their development in character and ability; believes in them, in his power under God to help them, in their possibilities of rendering unselfish service to the people of their own nation.

### *OUR OPPORTUNITIES FOR HELPING TURKEY*

What need is there for a helping hand since Turkey is making progress in education and health seldom if ever paralleled in a similar period of time? The answer is that she has undertaken literally a superhuman task, which to carry out will take many years and employ both her resources and her friends.

The official census of 1927 indicated that 8.16% of the people were literate, varying from 40% in Istanbul to 1.3% in an interior province. Since then over 650,000 soldiers and 1,100,000 other adults attending night schools have been taught to read. There are at least 30,000 villages in the country, not counting the ten thousand of only a few houses each, and these have only 5,000 elementary schools.

With most of the doctors in the larger centers, there is only one doctor for every 4,500 of the population, one dentist for every 17,000, one hospital or dispensary for every 45,000. Truly there are opportunities a-plenty for us to help Turkey meet the great human need.

*Our Medical Help.* As a result of diminishing funds from America we have found it necessary

to close two of our hospitals, the one in Adana and the other in Talas. But we have not left these needy areas without some medical aid. In Adana where malaria and tuberculosis are dreaded diseases Dr. Cyril Haas is conducting a private clinic, trying to help in a situation which Turkish doctors also find very difficult. He is known over a wide area, and his unselfish devotion in ministering to the needs of the body is an example of the kind of friendship we offer Turkey.

In Talas Dr. William Nute and Miss Eddy not only conduct a clinic but are available when need arises in any one of the villages around, often accompanying Mr. Nilson on his village trips. A third clinic is that of Dr. Clark in Merzifon.

In all three of these areas the presence of American doctors does not indicate that there is no Turkish medical aid: they are there to supplement the Turkish doctors, for these areas need many, many more doctors before all the sick can be treated and cured.

Our one hospital today is in Gaziantep, a city far in the interior of the country. Beside fine Turkish doctors there are two American physicians on the staff, Dr. Albert Dewey and Dr. Wilson Dodd, the latter formerly in charge of the hospital at Talas. Nurses' training on a small scale is conducted here by Miss Theda Bell Phelps and Miss Jeanette Honiss, assisted by Turkish associates. Again, this hospital is not in place of but in coöperation with Turkish hospitals in the city; together they are striving to lift the general health level of the city. In fact, one of the reasons for choosing this hospital as the one to be continued was the fine spirit of coöperation demonstrated by the Turkish medical men in Gaziantep.

The Mission has loaned the services of Dr. Lorrin Shepard to the American Hospital in Istanbul, which, though not under the American Board, is one more means of demonstrating to the people of Turkey that her American friends are there to serve in any way they can.

*Our Educational Help.* We find our next means of expression of friendship our schools, whose aim is to send out into every part of Turkey young men and women with a vision of the highest and best of their country's ideal and a will to serve even in the remotest villages. In other words, we strive to train boys and girls to be the best Turks they can.

For example, we have a small girls' school in Merzifon that seeks to round out the lives of its pupils so that they will become fine Turkish homemakers. They learn something of modern poultry raising, weaving, by which village girls can help themselves financially, have splendid courses in Home Economics, those who cannot pay full fees living in the Practice House of this course. These practical studies are in addition to the usual courses in schools of this grade.

The student body lives as a united family though it is made up of girls from wealthy families and from humbler village homes. They work and play together with a spirit that will send them out knowing how to live harmoniously with their neighbors. They visit their less

*Boys Repairing Copper Utensils in the School Workshop, Talas*

*Girls in the Homemaking Courses at the Scutari Academy, Istanbul*

fortunate countrywomen in nearby villages, sew for them and share with them some of the abundance that is theirs.

We offer courses in Home Economics and Physical Education in our schools in Istanbul and Izmir, as we feel the particular need of Turkey for strong women as her mothers of tomorrow. The former has one of the finest Home Economics courses possible and the Practice House on the compound where groups of girls live from time to time is one of its outstanding features. In both schools the girls learn to think about those who are less fortunate, make clothing and toys for the poor of the city; it is wonderful to see their unselfish spirit.

Our boys' schools in Talas and Tarsus have a similar aim. The Talas school is a trades' school attended for the most part by village boys, some of whom walk several miles daily to attend it. Those who cannot afford the regular fees are allowed to furnish their own food and take care of themselves. They have splendid instruction in carpentry, plumbing, iron work, and electricity; through the sport life of the school firm foundations are laid for character; they are strengthened in every phase of life, so that they can go out from Talas strong, well-trained Turks.

Character building is one of the chief interests in Tarsus also. The curriculum of this school has been that of a regular high school, supplemented with work in the trades. In all these schools we seek to give the best possible instruction in English so that our graduates can study abroad or have access through books to all that the English-speaking world has to offer. We strive to make all these institutions truly Turkish in form and spirit, for we believe that Turkey needs leaders and followers fired with a zeal for unselfish service.

*Help Through Reading and Recreation.* Another way in which we hope we can work with Turkey in the realization of her goal, a progressive republic, is in the field of publications. The West has an abundance of literature which not only instructs but inspires; we seek to help Turkey give her youth the best of that, to stimulate them to develop their own literature, and to develop a reading public.

We would serve through reading rooms and playgrounds. Here again the depression in America has had a devastating effect. The Reading Room in Istanbul which stood with open doors near the University, was closed some two years ago. In our playgrounds in Adana we had been proving that young men could find constructive recreation, and boys and girls clean play even in a crowded city. The work there was a splendid piece of demonstration, the land being contributed by the municipality and the equipment made in Turkey, so that the enterprise could be duplicated in any city or town in the country; visitors came from other cities to study the methods employed.

And in the friendships of our everyday living we hope to prove that we are there to serve where we can, humbly endeavoring to meet needs however small because we do believe in the New Turkey and her promising future.

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# Marta

## By Priscilla Holton Neff

*Mrs. Neff in Her Patio*

MARTA's legs were pressed against the burro's hot flanks. She watched his ears twitch while her hands clutched the rope reins. And although she was listening with great awe to her mother's last words, neither of them looked at each other. That would have made this parting too hard to bear.

"I have said enough," her mother sighed. "Tell the Señorita in charge of the mission school that I knew it was wrong to send you to the Instituto Colon without money to pay your full tuition and board. But you can work for it all, as I did years ago. The school *used* to help girls like you. That is," her mother's eyes met hers now in one hard look, "if you are willing to work. No matter how hard it seems, Marta, don't be sulky. Anything would be better than for you to live on in this God-forsaken pueblo. No books, no one friendly to us—because we are Protestants—your father dead—I can scratch along with the chickens. You—go now." Her mother's hand had come down with such force on the burro's back that he galloped forward over the hot road, Marta on his back not daring to look at her mother who had already turned away.

Until night fell Marta rode along the dusty road which led toward Guadalajara. Her long full skirt, her quaint blouse, her black *reboza* swathing her head, all made her look like an old lady. Well, she really was much older than her twelve years should have made her. She knew what real hunger was; she knew sorrow. She had seen her father who had come to this pueblo to bring the "good news" grow sick and die from despair. And since then she had watched and helped her mother scrape together the few pennies to give Marta her chance in the Colon.

The Instituto Colon! Marta had dreamed of that gray building with its shady lawns and flowering vines, its swings and swimming pool and *pianos*. How she had dreamed of learning to play the piano! She would mop floors, scrub furniture, tend chickens and pigs, milk cows, if necessary—just for the chance to try to learn, especially to play the piano.

It was dark when Marta tied her beast to a secluded tree, and wrapped herself in her zarape to lie down to sleep. At early dawn she was off again, riding steadily until noon when she came to the pueblo where she was to leave her burro and take a bus for the city. Everything went as her mother had said.

"Of course, I know the Instituto Colon," the driver told her, "you can get off at the gate."

A little past seven that evening she arrived. Marta stood at the gate in a daze. There were the swings—the climbing vines. But where were the students? Of course, she thought instantly, they were studying! And she went through the gate to speak to the mozo who was eyeing her with curiosity.

"Yes," he said. "Come with me. The Señorita is in the library."

It was a large room and Marta was somewhat astonished when she saw only three girls studying there. The Señorita so quick and bright-eyed was staring at the letter Marta had given her.

"Oh," she gasped. "You have come all the way from Santa Juana because your mother came here once? But didn't she write to ask? The primary school has been closed for two years."

Because Marta continued to stand there so silently, the teacher added, "These older girls

do live here, but they study at the normal school, down town. This building is used by the Colegio now. It is a boys' high school: do you understand?"

Marta said with quiet despair, "There isn't a place for me? I look stupid but I am used to hard work." She couldn't disappoint her mother by returning to Santa Juana without learning anything!

"Well, there is the Settlement House. Wait until I telephone." The Señorita turned away and Marta waited quietly until she heard a man's voice out in the patio. It was the pastor of the Protestant church who came in so enthusiastically to greet her.

"Of course, I know Marta. Didn't her father go to the Colegio with me? Come, child, we'll find a place for you at the Settlement."

If what followed seemed strange to Marta, she never let anyone know, least of all the friendly pastor or the gentle Señora who was waiting for them at the *Casa de Buena Voluntad,* Everyone called the Señora, Tomas' Mother, because she had first come there looking for a school for her only son, Tomas. While he studied at the Colegio, his mother took charge of the kitchen and the dormitory at the Settlement. So it was she who became Marta's truest friend.

The place all looked so bare to her at first, although the fruit trees growing from the hard soil and the chickens in the gardens seemed more like home to Marta than the Colon might ever have been. There were swings here, too, and plenty of other children who like her were trying to make the most of a chance to learn. But, as her mother had said, Marta had to earn that chance herself through days of steady effort. After going to classes in the primary department all morning she worked in the kitchen with Tomas' Mother, helping with the dishes. And it was only to her, months later, that Marta said, "The Settlement House can't afford a piano—ever—I suppose."

In fact she must have said more than she meant to reveal of that subject for the following Saturday the Señorita Ramona who had charge of the Settlement said to Marta, "Come with me to my home, Marta. You have never been to see my mother."

Marta hadn't been two minutes in the clean little house just four doors from the Settlement before she had peeked into the sala to see the shining piano.

"Come in, then," the Señorita Ramona urged. "Let me see if I can teach you some of the things I learned to play when I was your age, in the Instituto Colon."

"Oh," Marta whispered because she couldn't believe what she was hearing, "oh, no, no, no, no!!"

But it did happen. Marta learned how to play. Two years later when she could do marches and school songs and drills, the little piano was moved up the street to the Casa de Buena Voluntad. Marta's mother herself was there for the June fiesta to watch her daughter at the piano. And she thanked God wordlessly for this place: this *house of goodwill* where Marta was having her chance!

*Board of Directors of the House of Good Will. Their program for the future is to make the Casa de Buena Voluntad the center of all the Mexico Mission's activities in social work in town and in rural districts.*

## In North China and Japan [*Continued from page 4*]

*CHRIST AND THE CRISIS*

And this takes me back to a conference in Japan a few weeks ago. At the end of our tour in the Hokkaido we went to the Josankei hot springs with the seven Kumiai pastors of that island. I asked the men questions and they answered, asking a question themselves once in a while. Mr. Frank Cary interpreted. One of the two main questions I asked them was in substance: Does the Church of Japan want the Church of the West to continue sending missionaries, and if so, what shall they do?

All were agreed that for a long time to come Japan will need strong moral and financial support from the churches of the West. This takes full account of the fact that there is an ably led Christian church in Japan and that Japanese are both as good Christians and as intelligent leaders as the missionaries we could send from the West. But they are a mighty small part of the population; they have no Christian tradition to support their present efforts; and they have a social and evangelistic task that would overwhelm a Christian church made up of Kagawas.

Especially are these Christian leaders concerned about the international character of Christianity. Dr. Kagawa told me the other day that the first need of the people of Japan was the international mind; that is what evangelism means to him; then the social mind. Japan, as you know, is now in the grip of an intense nationalism.

In Sapporo, I talked informally with a half dozen laymen, members of the Sapporo Kumiai church. Several were professors in the Imperial University of that city. They showed a remarkable insight into the central teachings of Christianity and its essential service to Japan. I could only wish that Congregational churches in America had lay leaders with as clear a grasp of the meaning and aims of Christianity in the modern world. And it was not the lesser things of the law with which they were concerned; they saw the significance of the high conception of God, of the moral dynamic and of the international outlook of Christianity. For a people well accustomed to suffering they see the moral power of vicarious suffering, but there was no cheap talk of "the old rugged cross."

These ideas are clear to the ministerial and lay leaders of our churches in Japan, but of course there are many whose Christianity is much more superficial and less intelligent. Being a pastor here is no sinecure, not so much because there is opposition from a non-Christian society although there is some of that in some ways, but because most people in Japan as well as elsewhere are not saints and are preoccupied with many interests which leave little time for religion.

We may well ask, "What will Christianity do to the Japanese?" as I have been doing, but we must also realize that there is another question to be asked regarding the Japanese people: "What will the Japanese do with Christianity?"

## Why Tougaloo Appeals [*Continued from page 8*]

into play new faculties, new mental muscles. He would be indifferent to life indeed who would not thrill over such a prospect!

I suppose no man assuming the responsibilities of a college presidency relishes the necessity of raising money, and I confess to that lack of appetite. But even that necessity embodies the opportunity to so interpret the work of Tougaloo to my friends and the friends of these fine underprivileged but aspiring youth, that those friends will want to share with us in the work and achievements of Tougaloo College in the fields of Christian Education and of Christian Brotherhood.

A gift to Tougaloo that would be greatly appreciated would be a minister's gown in fairly good condition for the college pastor, to supplement the choir gowns which the students are raising funds for. It should fit a man 5 feet 7 inches tall, girth 45 inches, shoulder to shoulder measurement 20 inches.

# Dynamic Symmetry

*An address at the formal opening of Dillard University in New Orleans on Sept. 24, 1935 on behalf of the American Missionary Association*
*by*
*Fred L. Brownlee*

A FEW years ago I had the pleasure of going through the reinforced building of William and Mary College at Williamsburg, Virginia. As I went from room to room something indefinable but very definite affected me. It was the same whether I passed through recitation rooms, the assembly room or the offices. The building, as you know was designed by Christopher Wren. Finally, I said to myself, "Perhaps it is the proportions of the rooms that affect me."

Later, while visiting in Boston, I described this experience to a friend. She was very much interested and told me that her daughter had been studying the subject of proportion. Then she showed me a book her daughter was reading entitled "Dynamic Symmetry." There at least was a name for my new experience.

As I came on the Dillard Campus today the new buildings affected me in that same way. I am happy that Dillard's architect, Mr. Goldstein, has a fine sense of proportion, together with an eye for the beautiful and useful.

The interest of the American Missionary Association in Dillard University grows out of its connection with New Orleans through Straight College. Straight College was much more than an institution which opened its doors in 1869 and closed them with its graduation exercises in 1935. Institutions, like human bodies, become the instruments of personalities. Personalities become the reflection or projection of ideals and purposes, nourished by faith, hope and love.

Straight College cherished the faith that human personality has an infinite capacity for intellectual, moral and spiritual development. It dared to hope that time would register an increasing number of persons whom that faith would possess. It was constrained by love to share with the underprivileged the good things of life.

Dillard University is a significant vindication of that faith, hope and love. This does not mean however that Straight has arrived in Dillard. A university's pursuit of truth, goodness and beauty has no terminus. That is a timeless process. Like the end of the rainbow such goals recede as they are approached. The opening of Dillard University today can but mark a stage in the progressive achievements of education. This process the American Missionary Association shall expect Dillard not only to keep alive but also to advance.

Such expectancy is well grounded. It is rooted in the character of service which not only made Straight College possible sixty-six years ago but also kept it going. I refer to the sacrifices and loyalties of the unheralded teachers and workers who labored untiringly with the assurance of only the barest living.

It will be well if such rootings were not injured in the transplanting from Canal Street to Gentilly Road. Mindfulness of those rootings, however, should not keep us digging constantly in the sub-soils of yesterday. Nevertheless, the fact that the Dillard tree of education was well planted should provide some reasonable assurance concerning the fruitage thereof.

Turning from this figure of speech to the coöperative consciousness in which Dillard was conceived we find a more recent basis for our high hope concerning the future. It is true that the word coöperation is being overworked. Having stepped out of the dictionary "co-operation" is now on dress parade.

This does not prove that the word means any more than the dictionary says it means. Nevertheless, much may be expected when the principles of coöperative thought and work are well understood and the coöperators will have gotten beyond the days of awkward adolescence.

Another reason for expecting finer things from Dillard University is the fact that it has been given a much more substantial and beautiful body than New Orleans University and Straight College had.

Then there is power in the name of Dillard University. A friend of mine who had met Dr. Dillard casually only once or twice thought he saw him in a Pullman car recently. He finally

*Central Recitation Building, Dillard University*

mustered the requisite courage and went over to the man and said, "Aren't you Dr. James Hardy Dillard?" The man happened to be a business man of Jacksonville, Florida. He looked up and said, "No, but there is no name in this world that I would rather have than that of Dr. Dillard."

Still another reason why we have a right to expect great things from Dillard is the fact that local representatives of both races were involved in its creation. If any member of the local dominant race wanted Straight College when it was born I have never heard of that person. Straight was an unwanted baby so far as the dominant race in New Orleans was concerned. Unwanted babies usually have a hard time. They struggle against great odds.

Dillard University is a wanted child, wanted by both races in its own home town. It is not only wanted by not a few of the white people but also much has been given by them to help house it. There is reason to believe that an increasing number will help sustain it. If unwanted children like New Orleans University and Straight College could accomplish so much, how much more have we a right to expect from a wanted child like Dillard University!

The American Missionary Association therefore is expecting great things from Dillard University. It is expecting that Dillard never will be a laggard in education, always a follower of the best and increasingly a leader. This leadership, it is hoped, will manifest itself in the relationship of education to the processes of the more abundant life, and the manifold complexities of its social order.

The American Missionary Association also expects much of Dillard University in the field of race relations. The inter-racial work of the missionary colleges has been chiefly intra-mural.

It is easy to account for this. Dominated by the Christian ideal of human brotherhood the missionary teachers practiced their religion where they could do so without interference. That was within the walls of the institutions which they founded. Local white people did not care to see what they were doing and they were seldom invited to do so.

Naturally there developed fear and distrust complexes on the part of the missionary workers. This made it difficult for them to depart from their policy of isolation.

The reverse is true of Dillard University. Dillard can and should go far in changing race attitudes. Already there is splendid evidence of this in the way the trustees have functioned as an inter-racial and inter-sectional group.

Sensing all these possibilities, the American Missionary Association, with others, conceived the idea of a single university which might serve more adequately the needs of the Negroes of New Orleans and the Central Southwest. The American Missionary Association has not lost faith in those possibilities. Tangible evidence of this faith is its investment in the campus and buildings of the University and in Flint-Goodridge Hospital.

It is proud of that investment. It regrets that economic conditions have made it impossible to pay more than half of its pledge to the building fund. In due time the remainder will be paid. The payment of a substantial sum to the current expenses of the University is not only another evidence of this faith but also a continuing evidence thereof.

In closing Straight College the American Missionary Association does not feel that it has lost a child. On the contrary, it feels that it has gained another child.

I dare not presume to say whether we gained the bride or the bridegroom. Be that as it may, the A.M.A. is now both a proud father and father-in-law. Above all it hopes that loyalty to its ideals and convictions will not make it an ever-interfering mother-in-law.

With such faith, ambitions and pride, "Forward" would seem to be our slogan for Dillard. *Forward* in education. *Forward* in truer racial understandings and fellowship. *Forward* in the discovery of truth. *Forward* in the achievement of goodness. *Forward* in an appreciation of beauty.

# Camera News

**By Dorothy P. Cushing**

## May Ray—Her Story

*May Ray—Herself*

At the venerable age of forty days a tiny baby was left at the Williams-Porter Hospital in Tehchow, Shantung, China, because the parents were too poor to keep her. Then a well-to-do but childless couple adopted May Ray. While she was in the hospital the nurses used her as a model infant to show what proper feeding, regularity in sleeping, and modern hygienic methods could do for a baby. All these things May Ray's new mother carefully watched.

Here on the left you see May Ray (Mary) saying goodbye to her nurses who are (left to right) Miss Chu, graduate of Wyckoff Middle School; Miss Meng, flood refugee child of 1917, cared for in Lintsing, sent to Tungchow Goodrich School and Taiku Hospital for training, now head of the Tehchow Hospital, Obstetrical Department, and hoping to do public health work in her own country district; Miss Helen Dizney, R.N., Tehchow assistant superintendent of nurses, and May Ray and Mrs. Wu.

### OFF TO HER NEW HOME BY RICKSHA

Mother Wu, thrilled over her new possession, brought a pink and red outfit for baby May Ray to wear, along with black shoes embroidered in pink which "made a big hit with baby," says Mrs. Albert C. Hausske who sent these pictures. Some boy or girl in a Missouri Sunday school made the scrap book which May Ray is holding in her lap.

## SHADES OF MONGOL PRINCES HOVER NEAR

This summer Yu Ying School, Peiping, China, acquired occupancy for ten years, at a nominal rental, of the campus and buildings of a government college, once the palace of a Mongol prince. In 1900 these buildings were the headquarters of the Boxer Band that destroyed all the American Board property in the neighborhood, including Yu Ying School buildings. Today Yu Ying helps educate China's youth in these same lovely structures whose architecture is shown in the background. Holding the center of the stage are (left to right) Stephen H. Shaw; Rev. Ernest T. Shaw, Vice-Principal of Yu Ying; Principal J. S. Li of Yu Ying; Mrs. Shaw and Eleanor E. Shaw. The Shaws are the missionaries of Pilgrim Church, St. Louis.

## ONE WHALE OF A FISH

Another candid camera shows Dr. Alan B. Taylor, Mrs. Taylor, and Alan Chandler Taylor of the McCord Zulu Hospital, Durban, South Africa, looking at one of a number of seagoing monsters which came into Durban Harbor last spring to greet Dr. Fred Field Goodsell!! Believe it or not it makes a good story.

## THE NILSONS BACK ON THE JOB

Here's the proof. See their car still carrying an Illinois 1935 license with the minarets of Istanbul in the background and Paul at the wheel? He is just starting on his five hundred mile drive to Kayseri, says Herman H. Kreider, star photographer and assistant treasurer of the Near East Mission.

# A New Year Devotional Service

## By Mrs. Erlon M. Richardson of Maine

*Leader: A New Year!* With what a thrill of expectancy we exchange the time-honored greeting, Happy New Year! Yet what are the facts we are called upon to face? Listen to the poet:

" 'In a time like this'—oh, yes we must face
The hard cold facts that throttle the race;
The needs of the many, the fears of the more
And hearts that are burdened and sad and sore."

A bitter story, but read a little further and catch the author's adventurous spirit of faith:

" 'In a time like this,' hear its challenge ringing!
Follow the Master, your best gifts bringing!
With *faith* for *adventure*, and patience to plod,
We must make *this time* the *Age of God.*"

Faith, adventure, confidence. Who have these qualities in larger measure than our youth? How are they going about the task of building a *new* world?

They, 188,000 strong, are related to our denomination through church school classes and societies of many types. Their sense of fellowship has been strengthened through summer conferences and young people's councils.

This great company, called the Pilgrim Fellowship, is united with leaders and young people of other denominations, and the interdenominational program is called Christian Youth Building a New World. The six emphases are, a new person, a new home, a new church, a new community, a new nation, and a new world.

What would happen if every one of us every morning of this new year should repeat joyously and fearlessly these six objectives? The faith of Basil Mathews answers our question:

"We believe that the life of us individually, and of men in fellowship—in the family, the city, the state, the nation, the world community—can be transformed by the life-giving, enduring power of Christ and can be raised to the plane of the Kingdom of God. If this be true, then incomparably the most important work in the world is to share the gift of God in Christ with all mankind."

*Presentation of the Manual.* (This manual is the plan of work for the women and is called *Congregational Christian Women at Work.*)

*Leader:* What is the great task of the church?

*Women:* The cultivation of the spirit of Christ in every area of human life (Manual, p. 6).

*Leader:* What part does the women's organization play?

*Women:* The women's organization in any given church is a part of that church; the women's organization in each state is a part of the State Conference. The Committee of Women State Presidents is the means of connection with the national fellowship of Congregational Christian churches.

*Leader:* What is our goal?

*Women:* EVERY WOMAN in every church: Intelligently at work; Developing a sense of stewardship in her spiritual, personal, and material resources; Doing her share in the correlation of all departments of the church toward the accomplishment of the Great Task.

*Leader:* "Most important of all is the need to realize the necessity for a personal creative religious life. Through various means, the women must find in their religious life that power which not only makes for righteousness, but which helps them display generosity of mind, largeness of heart, and radiant, victorious living." (Manual, pp. 17, 18.)

*Leader:* "Every man and woman in the world today shares with all their fellowmen certain fundamental spiritual and moral needs: first, to escape from our own futility—in a word, we need *power;* secondly, to conquer the two-fold tyranny of external circumstance and of the inner compulsions of our selfish, sinful hearts—in a word, we need *freedom;* and thirdly, to find fulfillment of all that God has given us each the capacity to be—in a word, we need *growth.*" (*World Tides in the Far East.*)

*Silent prayer for power.*

*Unison:* "Use us, Lord, in the building of Thy Kingdom. Any place in which Thou canst use us is the place we want to fill. We are poor, but Thou canst enrich us, empty but Thou canst fill us, weak but Thou canst baptize us with Thy power. Amen." (Manual p. 5.)

*Silent prayer for freedom.*

*Unison:* "God, our leader and our Master and our Friend, forgive our imperfections and our little motives; take us and make us one with Thy great purpose; use us and do not reject us. Make us all here servants of Thy Kingdom. Weave our lives into Thy struggle to conquer and to bring peace and union to the world." (Bishop Scropes' prayer, Manual, p. 11.)

*Silent prayer for growth.*

*Unison:* "Do not pray for easy lives. Pray to be stronger. Do not pray for tasks equal to your powers. Pray for power equal to your tasks. Then the doing

[*Concluded on page 25*]

# All This for a Penny?

## By Harry R. Miles

A LITTLE girl dropped a penny into the Cent-a-Meal box on the dinner table, and was disappointed not to have another to put in.

"No, there isn't any more," said her father.

"Daddy, do we get all this for a penny?" asked the child, glancing around the table loaded with good things, then looking her father straight in the eye. A penny seemed to her a very small thing to share with those whose tables were bare.

Many will feel that only dollars are any fitting measure of their share in the work of the church for others. They live in a different world from that of the deacon of a country church who announced weekly in the Sunday school:

"Now we will take up the penny collection."

We have larger plans for meeting the budget of the local church and the apportionment. Thank God for the thousands who give dollars, in tens and in hundreds.

Yet, with the large givers and the weekly gifts in dollars from those in moderate circumstances, there is still a place for gifts in pennies, and when one sees what pennies multiplied grow into and the things they make possible, he shares the child's wonder, "all this for a penny?"

What does a penny grow into? Given each meal, it becomes in a year five times what the average Congregational and Christian church member gave in 1934 for all our state and missionary work. Systematic giving is *that* much more effective than impulsive giving.

The man who puts five dollars in the annual missionary collection feels he has done a handsome thing. But he fools himself. He thinks that a plan of penny giving demeans the work of the church, and yet his five-dollar bill is less than half what the penny-a-meal giver contributes annually.

The joint meeting of the Mid-West Regional Conference and the American Board, held in Grand Rapids, reviewed the present situation of our state work and our missionary boards, and reported that their undertakings have been cut, the upkeep of their properties deferred, to a point where further reduction would eat into the vitals of necessary activities. To maintain present work and go forward, it is imperative that the boards should receive in 1936 a 20 per cent increase in apportionment giving.

*The Cent-a-Meal Box on a Nursery Table*

New money is needed, and one way to find it is through the Cent-a-Meal boxes. They have brought new money this year. Churches that have not for years done anything for missions have given many thousands. Money has come from new givers. Men and women who feared to pledge themselves a year ahead have given as they could, day by day. Children have carried boxes home from Sunday school and their families have become interested.

"This plan has put giving within the reach of every one of us. It has taught the value of systematic giving," writes one minister.

In churches where there is no every member canvass for benevolences the boxes have worked a revolution. One church that had given thirty dollars gave one hundred and thirty through the boxes this year. Others that gave nothing formerly have given fifty or more.

Where the every member canvass is followed, use of the boxes through Lent or through the Fall, if not during the whole year, has made a significant addition to yearly pledges. One added $165 through the boxes, another $330, another $352.

"Our $200 is a genuine addition to benevolences. It would not have come otherwise," writes one church.

Will you be one of a multitude to help add 20 per cent to receipts of state conferences and missionary boards by small gifts through the boxes? The pennies will do all this.

# The Goodly Company

**Cent-a-Meal playlet by Mrs. Alte S. Kervan of Bronxville, N. Y.**

CHARACTERS

*Mrs. Purdy, mother of family.*
*Annie, the maid, wearing white apron.*
*Mrs. Walton, pleasant, middle-aged visitor.*
*Mr. Purdy, father of family.*
*Jim Purdy, boy 11–14.*
*Ruth Purdy, girl 9–10.*
*Katharine Purdy, high-school girl, 15–17.*

SCENE I

*Dining room with table and six chairs. Small table right front with telephone. As the curtain rises Mrs. Purdy is talking into the telephone. Annie is setting the table. This requires only a cloth, six plates, and a carving knife and sharpening steel. Other details may be added.*

MRS. PURDY *(at telephone):* Good-bye. We'll expect you in fifteen minutes. *(To maid)* Annie, set another place, please. Mrs. Walton is coming for dinner. Let's see, what's for dessert?

ANNIE: Rice pudding.

MRS. PURDY: All right. She'll like that. You might put on a glass of blackberry jelly. We've got plenty, haven't we?

ANNIE: About a dozen glasses.

MRS. PURDY: Gracious me, I'd better give some of it away. It's most time to do it up again. Bring up a couple of blackberry and a currant, if there's any left, and Mrs. Walton can take them home—though she will probably pass them on to someone else. She is always doing something like that. Just now she called me up about giving a cent-a-meal—or something. I said I couldn't do another thing, but she seemed so disappointed. I just had to ask her to dinner and let her talk about it anyway.

ANNIE: Mrs. Walton is nice. She ain't on a diet—and she always speaks to me on the street. *(Exit.)*

*(Enter Jim.)*

JIM: Hello, Mom!

MRS. PURDY: Jimmy! James Purdy, you're a sight! Hustle along and wash up. Mrs. Walton is coming for dinner.

JIM: Okay, Ma. She's not so bad. *(Exit.)*

*(Bell rings. Enter Mrs. Walton carrying a few roses and a Cent-a-Meal box, wrapped. Annie follows her.)*

MRS. PURDY: Well, my dear, I am glad to see you. How lovely your roses are. Annie get a vase and we'll have them on the table. *(To Mrs. Walton)* Let me take your package.

MRS. WALTON: Oh, I'll put it here. *(Places Cent-a-Meal box, wrapped, on small table at side.)* I didn't bother with a hat, but I couldn't resist bringing these butterfly roses. I love the way their stems curve. *(Holding one up.)* Remember Miss Saito, the Japanese lady, who sang for us last year? Isn't this just the way she walks?

*(Annie has brought a vase and placed it on the table.)*

MRS. PURDY: *(Taking the roses and putting them in the vase at the end of her speech.)* So it is. But I don't believe I should have thought so before we studied Japan last winter. Since I heard her sing I really look at the Japanese I see. They are so clean and dainty it seems impossible—well, after all, Americans don't feel the same way about war and the Philippines—and Italy and what's fair . . .

*(Enter Mr. Purdy.)*

MR. PURDY: Hello, Mother. Well, Mrs. Walton, it's good to see you. Dinner ready?

MRS. PURDY: Yes. Just call Jim and the girls.

MR. PURDY *(calling off stage)*: Hurry up you kids. Dinner's getting cold *(comes to table, picks up carver: business of sharpening).*

*(Enter Jim, Ruth and Katharine. Jim nods and crosses stage to pick up Cent-a-Meal package. Shakes it a little and puts it down again. Katharine and Ruth greet Mrs. Walton.)*

KATHARINE, RUTH: How do you do, Mrs. Walton.

MRS. PURDY: You sit by Dad, Mrs. Walton.

*(All seat themselves. Slight pause.)*

MRS. PURDY: Mrs. Walton, will you ask the blessing?

MRS. WALTON: Dear Father, we thank Thee for the joy of being together. As Thou has cared for us, we pray that Thou wilt care for all Thy children, and may we be Thy hands in helping *all* in need wherever they may be. *(Slight pause.)*

MR. PURDY: Medium or rare, Mrs. Walton?

MRS. WALTON: Medium, please.

*(Business of passing plates. Annie passes vegetables.)*

MRS. PURDY: Are you going away this summer, Mrs. Walton?

MRS. WALTON: I hope to for about two weeks. Miss Martin asked me to go to Puerto Rico with her. She wants to see Blanche Kellogg and Ryder Memorial while she is there.

RUTH: Who is Blanche Kellogg?

MRS. WALTON: A girls' school, dear—Blanche Kellogg Institute. It is named after a girl who died, and her father—he is a florist and lives way off in Missouri—bought land in Puerto Rico for the school and prom-

ised $5,000 for buildings if they could get $5,000 more. And who do you suppose gave the rest?

RUTH: Who did?

MRS. WALTON: Mostly children and young people. Congregational Christian Endeavor Societies all over the United States sent in two's and three's and five's, and now there is a Christian Endeavor Hall at the school.

KATHARINE: Hmm, that's a good deal for young people to raise. What is Ryder Memorial, Mrs. Walton?

MRS. WALTON: That is a hospital. Some of the Blanche Kellogg girls train there for nurses after they graduate. Dr. Ralph Mugrage of Ohio is the director. They have just appointed several new workers there. One has just been married—that is Dr. Brierly.

KATHARINE: Whom did he marry?

MRS. WALTON: I can't remember her name, but she is a nurse. *(Turning to Mr. Purdy)* She trained in the Jewish Hospital in Cincinnati, and studied psychiatrics in White Plains this year.

JIM: Gee, Mrs. Walton, you know a lot of things.

MR. PURDY: Right you are son. Who is the other doctor?

MRS. WALTON: She is a young woman from New York State, Dr. Charis Gould. Just at present she is away from the hospital on leave in order to take some special study in the University of Pennsylvania. We have a new nurse at Ryder this year, Miss Doya Meyer, also from Ohio. There are several Puerto Rican nurses on the staff, too.

KATHARINE: It would be sort of interesting to be a doctor or a nurse in Puerto Rico.

MRS. WALTON: Yes, indeed. And both the Foreign and Home Boards are picking their very best to train the local workers. *(To Mr. Purdy)* It is getting so desperately hard to find money even for supervisory salaries—and you know yourself you can't turn any business over to inexperienced workmen, least of all teaching and medicine and surgery.

MR. PURDY: You're telling me! But I hadn't thought of it as a business somehow.

MRS. WALTON: Well, it is: the biggest business in the world, a sort of holding corporation for God—the Corporation of Loving Neighbors—you might call it the Goodly Company. We're all producing units, but too many units are running at a loss nowadays.

MRS. PURDY: Why, Mrs. Walton, that's quite an idea.

MRS. WALTON: Wouldn't you like to be a stockholder? There is a new plan that takes in everybody right down to Ruth. And the best investment you ever made. *(To Ruth)* Please give me that package, dear. *(Opens Cent-a-Meal package.)* See here, if we can get all the families in our Congregational-Christian group to put in a cent-a-meal, just three cents a day for each family, we shall have the Holding Corporation on its feet in a year. It will triple the capital, and goodness knows what you'll get back in dividends. Can I sell you a share, Mr. Purdy?

MR. PURDY: Well, if I never stood to lose any more than I do by this investment I'd call myself lucky *(reaches for box)*.

RUTH: Oh, Dad, can I put in the first penny?

MR. PURDY: All right. Here's one for you daughter.

JIM: I've got one of my own *(puts in penny)*.

MR. PURDY: Okay, son. Pass it over. I'm in on this.

MRS. PURDY: Katharine, my pocketbook is on my bureau.

KATHARINE *(as she starts out)*: I'll get a nickel from mine, too.

CURTAIN

SCENE II. *Same—three months later. Jim, Ruth and Katharine at any occupation appropriate to them.*

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JIM: You needn't remind me school begins next week. I know it all right, gee whiz!

RUTH: And Sunday school, too, but I like Sunday school.

JIM: It ain't so hot. But we're going to have another new teacher. Maybe he'll stick. He's a good guy though. And can he bat!

KATHARINE: Mrs. Walton called up and said they were going to open the Cent-a-Meal boxes.

JIM: Well, they'd better. Our's is nearly full.

RUTH *(getting box)*: How do you open them?

KATHARINE: I'll be sort of sorry when we turn it in. It's been fun putting in pennies. Sometimes it makes you think more about how much you have.

RUTH: 'Specially when someone has an accident or gets sick. Miss Steward says some of our money goes to hospitals and places where there aren't many doctors.

JIM: Yep. And Mrs. Walton said some of it went to preachers who drove miles and miles over the prairie —three different churches in one day, and he has to travel almost 100 miles. Say that wouldn't be a bad job. He sure must step on it.

*(Enter Mr. Purdy.)*

MR. PURDY: All right, son. Step on it now and brush your hair. It's a sight. *(Picks up box)* That is getting pretty heavy. Wonder how much is in it? *(Exit Jim.)*

KATHARINE: There is to be a service to open them up, but they aren't going to give out names.

MR. PURDY: Well, it wouldn't do any harm to find out. We can paste it up again. How much ought there to be anyhow? How long have we had it?

RUTH: Since June, Daddy. June, July, August, about three months.

*(Enter Jim.)*

MR. PURDY: All right. Ninety days at three cents a day. Can you do that sum kiddie?

RUTH: Sure, two dollars and seventy cents.

MR. PURDY: Okay, well here goes to see if we played square. *(Opens box, and begins shaking out money. A dollar bill should be fastened on the bottom of the box. A few coins only should be inside, as the action of dumping them out must not be too prolonged).*

JIM: Bet there's more. I caught Annie putting in a quarter one day.

KATHARINE: That must have been when her sister had a baby. She was so glad it was a boy.

RUTH: Here is a fifty cent piece.

KATHARINE: Yes, Mother put that in the day Jim fell out of the apple tree.

JIM: Here's another. Who did that?

MR. PURDY: Guess I put in a couple one time or another.

RUTH: There's lots of nickels.

JIM *(truculently)*: Well, what of it?

KATHARINE *(a little shyly)*: Here's five dimes.

*(Enter Mrs. Purdy.)*

MRS. PURDY: What on earth are you doing? You shouldn't open that.

MR. PURDY: No harm done, Mother. We'll paste it up again . . . Mother, did you put in that dollar bill?

MRS. PURDY: Yes, I did. Mrs. Lewis stopped me in the street one day to talk about the Missionary Tea—and before I got away she had told me so many stories of the sacrifices our missionaries are making—Alice Huggins has been sick most of the year—and yet she took half of one month's salary to write a letter about the Goodrich School and a lot of other work out of her own pocket, if you please—that I was just ashamed not to give more—so I put in that dollar, and I'm going to make a regular pledge hereafter, too. Don't forget to put on the number when you paste that up, so we shall get our own box back.

KATHARINE: Oh, do we keep on doing it? *(pause)* Well, I'm glad. Somehow I like a lot of people better now because—well, because I have thought about them when it was my turn to put in a penny.

JIM *(sort of important)*: It's okay by me. Guess I can afford it as long as I have to tend furnace or cut the grass.

MR. PURDY: Well, here's what it comes to:

| | | |
|---|---|---|
| 1 | dollar bill . . | $1.00 |
| 2 | fifties . . . | 1.00 |
| 9 | quarters . . | 2.25 |
| 17 | dimes . . . | 1.70 |
| 24 | nickles . . . | 1.20 |
| 381 | pennies . . . | 3.81 |
| | | $10.96 |

ALL: $10.96!

MRS. PURDY: What was it Mrs. Walton told us? Gifts last year were only $1.48 a person for the whole year? That is only $7.40 for all five of us—and this is over $10.00 in three months!

JIM: Gee, that's swell, and nobody's missed a thing. Come on kids, let's put 'em back.

*(Jim and Ruth begin to put back the money.)*

CURTAIN

## A New Year Devotional Service [*Continued from page 21*]

of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God." (Phillips Brooks, Manual, p. 9.)

*Leader:* With Angela Morgan we would say:

"To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder-book
Whereon the leaning nations look;
Where men speak strong for brotherhood,
For peace and universal good . . .
Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
To be alive in such an age!"

*Scripture Lesson:* Psalm 146, which expresses both attitudes—personal devotion and social outlook.

*Leader:* Phillips Brooks once said, "No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives for mankind." The offering will now be received. (The pianist plays "O Master, let me walk with Thee.")

*Leader's Prayer:* "Thou, our Father, hast put it into our hearts to care for others and to give to them. And now we would ask Thy blessing upon our gift. As it is transformed into service here and in other lands, may it play a part in the building of a peaceful world. In the spirit of the Christ we pray. Amen."

*Hymn:* "O Master, let me walk with Thee."

# Notable Facts Regarding Doshisha

## By Dwight Whitney Learned

*Dr. Learned is the only person now living who witnessed the founding of Doshisha University*

*President Hachiro Yuasa of Doshisha*

### *CONCERNING FUNDS*

MR. NEESIMA'S plea for funds for the founding of a Christian school in Japan was made at the American Board's Meeting in Rutland, Vermont, in October, 1874. After a night of prayer, called on for a short address, he unexpectedly made this plea and refused to sit down till it was answered. Dr. Parker, ex-Governor Page, and Mr. Dodge came to the rescue with pledges of $1,000 each.

This linked the school with the romantic story of Neesima, in America, and in Japan gave it the position and prestige of a Japanese institution, also handing on to its students in all years to come the example of his unselfish, truly Christian character.

The money given in response to Mr. Neesima's appeal amounted scarcely to $5,000, and sufficed only for the purchase of the first piece of land and the erection of the first buildings, structures which long ago disappeared. Much more has been given from the Board's funds for buying more land and adding permanent buildings, besides the furnishing of the American teachers and the grant of a yearly subsidy till 1896 and one to the theological department even now. [This statement does not take into account the yearly subsidy by the Woman's Board of Missions of the Pacific to the Doshisha Girls' School from its beginnings to—through the American Board—the present. Ed.]

The $5,000 was not given to Mr. Neesima personally, but to the Board, and its use was subject to the decision of the Mission, which also controlled the school's finances till 1887.

Mr. Neesima was at once made the president of the institution, and he rendered invaluable service as its representative towards the Japanese as well as among the students. His death in 1890 was an irreparable loss. But he was not strong in executive faculty and was too unselfish and modest to seek to domineer the school. At the beginning the work of organization was chiefly done by Dr. Davis, who might be said to have been the dean in fact as well as Jerome Dean Davis in name. The fellowship and co-working of these two men was beautiful. Later the faculty governed the school, Japanese and Americans coöperating most harmoniously.

### *ITS LOCATION*

The location of the school was of great consequence in various ways. It seemed desirable to place it away from the foreign settlement in Kobe, and through the help of Mr. Yamamoto, whose sister Mr. Neesima married, permission was obtained to open the school in Kyoto. This was the old capital of Japan, from which the court had removed to Tokyo only eight years before, and one incidental advantage was that the departure of the court nobles had left much vacant land around the palace from which a site for the school was obtained at a low price. And in many ways Kyoto was, and is, an excellent situation for an educational institution of high grade, such as the Kyoto Imperial University.

Kyoto is now reached in an hour from Osaka either by steam railroad (forty trains a day) or by one or two electric roads with a car every few minutes, but in 1875 it was usually reached by a day's journey up the Yodo River.

Much more important, it was then, and until 1899, outside of treaty limits, and permission to live there had to be obtained from the Foreign Office in Tokyo. Through Mr. Neesima's acquaintance with some of the high officials, Dr. Davis obtained permission to reside there for one year

as an employee of the Doshisha, a permission afterwards renewed from time to time. When my own first permission expired, it needed all Mr. Neeisma's influence to get it renewed.

It is to be noted that Kyoto was the first missionary station opened in Japan outside of the open ports, and it was a great venture of faith to found a school where the foreign teachers had no legal standing except as employees of the school. It was not till some years later that it became not uncommon for missionaries to get a residence in the country by having their Japanese friends open some sort of a school and hire them as teachers.

As Dr. Davis said in his picturesque way, we got into Kyoto by the skin of our teeth and hung on by our eyelids. Not only so, but we had to watch our steps carefully, for this city was the very head center of the chief Buddhist sects.

It was a condition of permitting the opening of this Christian school in this sacred city that the Bible should not be taught in it. So here was a "Training School" for Christian workers in which the Bible could not be taught! This difficulty, however, was met by doing the Bible teaching in a little building outside of the school grounds, the authorities being satisfied with this arrangement.

When we came to rent a house, three times a bargain was made and broken when the owner learned that we were Christians. When a visitor was going to show the students pictures of the Centennial Exposition, the blind Yamamoto had himself brought there to warn him not to mention Christianity.

### *THE SCHOOL OPENS*

The 29th of November, 1875, is indeed celebrated as the day of the opening of the Doshisha, but it hardly deserved to be called a school, with no equipment, no program—nothing but a few boys studying elementary English and mathematics in an old building which was pulled down almost before we could get out of it.

The real beginning as an organized school was on September 18, 1876, when on its own campus its first buildings (long ago removed) were dedicated, and some sixty or seventy pupils began work in definite lines of study.

And of these sixty or seventy no less than forty came from distant Kumamoto, where they had been led to Christianity by their teacher, Captain Janes. Obliged to close his work there, he had sought for a Christian school to which they might go and had heard of the Doshisha. So they were ready to come just when we were for the first time ready to receive them. Without the new buildings there would have been no place for them; without them the buildings would have been mostly empty.

Of the forty there were fifteen prepared at once to enter upon a theological course of study, so that the school became at once truly a "Training School" for Christian workers, and Dr. Davis became Professor of Theology as well as Dean.

Moreover, a number of them were well qualified to teach the younger classes, and thus we gained a staff of teachers at the same time that we welcomed our first considerable body of students in our new buildings.

These Kumamoto men had an important share in the life of the school and of the Kumiai Churches for many years. Five of them became presidents of the Doshisha, six others served as teachers, three are now the Elder Statesmen of those churches.

### *GROWTH AND EXPANSION*

Whether or not Mr. Neesima originally contemplated adding work for girls to that for boys, he heartily coöperated with Dr. Davis in seeking to include them in the scope of the Doshisha, and with the help of a generous gift from the women of Vermont land was bought, a building was erected, and the girls' department was opened in 1878. [This girls' school was actually organized in 1877 in a private residence, but its Silver Jubilee celebrated the 25th anniversary of its first commencement at the end of the school-year 1877–1878. Ed.]

Mr. Neesima also coöperated with Dr. Berry in raising funds in Kyoto for the establishment as a department of the Doshisha of a Nurses' School (the first in Japan) with hospital attached, which was opened in 1887, but continued only eight years, the Government gradually taking up this work.

A Science Department was opened in 1891, with the help of a gift from Mr. Harris of New London, but its funds were insufficient to compete with the Government institution, though the building still is of great service for the science teaching in the Middle School.

Mr. Neesima was taken away while engaged in a strenuous campaign to raise funds to make the Doshisha into a University, which was in part accomplished. Later a Commercial Department was added.

The Doshisha now comprises the Middle School (equals an American High School); a Junior College; a University Department, including Theology, English Literature, Law and Economics; a Com-

[*Concluded on page 29*]

# Beauty for Ashes

## By Milo C. Haecker

*ASHES*

Five years of almost complete crop failure in this county. To be more definite, we have in that time had three crops of grasshoppers, one-half crop of wheat, and four years of drought.

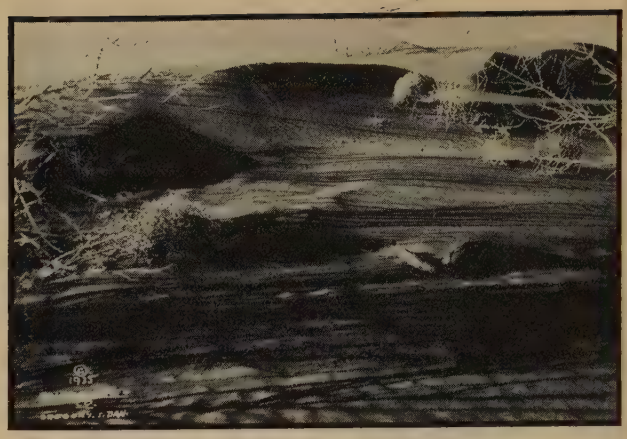
In this county alone the Federal Relief set-up employed eight hundred men, who with their families accounted for one-half the population of the county; but this is now largely closed, and the people have neither work, crop, nor prospects.

This afternoon I went out over my parish. At every place I stopped men told me their problems. One man who not long ago was making $200 a month is now on commission and not getting in enough to feed his family. A woman told me that they would have to leave the county or starve, but that they had nothing to leave with. They can't go—they can't stay. Two business men told of running their business on CWA checks; but these are now largely a thing of the past. And so the story went.

*BEAUTY*

Then I came home to the parsonage; and the parson's daughter, whose throne is a piano bench, was practicing a bunch of seven-and-eight-year-olds for some social event, and as I approached their clear young voices rang out in the gleeful, rollicking "Who's-afraid of the big, bad wolf?"

With all of the hardships and problems there is more of true happiness to the square inch in Gregory County than in many older and richer regions. We have no bank balances and no crops to speak of, but we have scads of real American grit and great reserves of courage—the courage of youth and the ability to take punishment, if it has to come, in a happy mood, and grin out of a black eye, so to speak.



*Ashes: Grove Smothered by Drifting Soil*

I see people every day who take the scourgings of fate in the same spirit as that of the man whose furious little wife was beating him, and who laughingly said, "Let her alone. It does her lots of good, and it doesn't hurt me a bit. Why interfere?" I thank God for the spirit in people which makes them say,

"Everything gone? Well, then, let's stop worrying about it. The future is all ahead of us. Come on, let's go!"

"If you can make one heap of all your winnings,
And risk it on one turn of pitch and toss;
And lose, and start again at your beginnings,
And never say a word about your loss . . . .

Yours is the earth and everything that's in it,
And—which is more—you'll be a man my son."

O Christians! O American churches! O strong young nation of the West! Try this. Forget the past except to learn its lessons. Quit crabbing and carping, and go forward to new and larger conquests.

Come on, Let's go!

*Beauty: The garden of one of the hardest working young men of Gregory, South Dakota.*

*One picture was taken ten miles north of Gregory in the summer of 1934, the other in town about the same time. The contrast is striking. A young man as hard working as the owner of the garden took both pictures.*

# Secretarial Side Lights

## The Children's Secretary of the American Board

Mildred Widber is a Maine product who has been West—and come back again. She was born in Portland, graduated from Bates College in 1921, and then spent five years as parish assistant in the High Street Church of Auburn. There it was that she "began to grow up"—although some people hope that she may never entirely complete that process.

It was in 1926 that Mildred Widber departed from the busy years of Maine for Chicago. For a year she studied at Chicago Theological Seminary, and then for three more she worked in the Bryn Mawr Church. She thought that she had settled down to work out new ideas in the church school and to direct the fortunes of several girls' clubs when another young lady from Maine—Ruth Seabury—came along and enticed her back to New England.

In Boston Miss Widber's official title is "Assistant in the Education Department of the American Board," but as her special responsibility is for children's work she is commonly known as the "Children's Secretary." She enjoys her "job in Boston" because it enables her to do many of the things which she enjoys most during working hours—such as "teaching" groups of children, which to her means playing, working, and growing with them, and helping groups of church school teachers with their problems and plans. Then there is the fun of "digging in" when she is called upon to teach some new course at a conference, and the endless fellowship with folks. The last six years have been a happy time with her.

Mildred Widber has plenty of lighter moments—when she window shops, entertains friends at tea and Sunday night supper, and even knits. She enjoys keeping house with a friend in an apartment on Beacon Hill. Summers she runs away to a cottage on an island on the coast of Maine where slacks prevail, and where she can paint furniture, hike, go blueberrying, or just lie in the sun. Her greatest temptation is to buy books, especially present-day volumes for children with their wealth of gay, alive illustrations. It is possible that Mildred Widber may some day really grow up—but we trust that she will put off that day as long as possible.

*On the Roof of 14 Beacon*

## Notable Facts Regarding Doshisha

[*Continued from page 27*]

mercial College; a Girls' High School; a Girls' College.

Co-education is not favored in Japan; each department has its own dean and faculty; but the young women join the young men in the Doshisha Church, and there is a common graduation day—usually on March 21—for all departments; and young women are admitted to the University.

Following is the present enrollment:

*Number of Students*

| | |
|---|---|
| University | 791 |
| Preparatory College | 660 |
| Semmon Gakko | 298 |
| College of Commerce | 1,026 |
| Woman's College | 265 |
| Boys' Middle School | 582 |
| Girls' Academy | 948 |
| | 4,570 |

*Number of Alumni and Alumnae*

| | |
|---|---|
| Alumni | 7,900 |
| Alumnae | 3,746 |

# Grafton-Orange: a Unique Association

## By Leonard B. Gray

*Professor Harold Bruce*

BECAUSE the association is the smallest unit of our denominational organization it usually attracts a larger attendance from the local church than does the state conference or regional meeting. Its churches are more homogeneous than those included in these larger bodies, and it is therefore possible for the program committee to have an intimate knowledge of their problems. The association should be able to serve its member churches in a practical and understanding way. Yet both personal observation and the testimony of others leads me to believe that few of our associations do this in any comprehensive fashion.

The Grafton-Orange Association is always hailed by visiting speakers as "the prize association" of both New Hampshire and Vermont. It is unusual in that it straddles the Connecticut River and includes an almost equal number of churches from either bank. The churches which comprise its membership are not conspicuous for either numbers or wealth. But the people "come to meeting" twice a year in astonishing crowds and with rare enthusiasm. They bring with them a fine expectancy which draws out the best their speakers have to offer. It is always an "unusual occasion" when this association assembles.

Five reasons can be given for the success of Grafton-Orange:

*The Moderator.* Since 1925 Professor Harold R. Bruce of the Department of Political Science of Dartmouth College, has served as "permanent" moderator. He is a master in the art of conducting a public meeting with ease, good humor, and dispatch. The obvious does not get amplified, nor do the fathers and brethren indulge in long discussions of nothing much in particular while he is in the chair. Professor Bruce has lectured in most of the towns and many of the churches of the association. He has supplied several of the pulpits between pastorates. He is always glad to attend an installation, anniversary, or reception. He knows every church and takes a personal interest in every pastor. He moves among the people in an easy, friendly manner. He has become an institution in these parts. The Grafton-Orange Association has in large measure been built about his personality.

The programs are arranged with great care so as to secure good speakers and unique discussions.

A family spirit has been engendered by the two meetings a year and the atmosphere which the moderator has created. Both the churches and the people are interested in one another.

A personal invitation to attend is extended to the members of all the churches and the pastors urge individuals in their parishes to attend. Nobody seems to know whether the constitution calls for elected delegates or not; the practice is to urge everyone to be present.

A lively rivalry exists between the churches as to the size of their delegations. Each group church stands up and is counted. Not only does church compete with church, but the moderator reminds them of their past records. A large delegation from a small church is always applauded. The church with the best attendance feels like a victorious football team. Possibly there may soon be a banner which the winning delegation can put on the front car when they start home. This is all very amusing. It may be over-done, but it gets results.

Although the Grafton-Orange Association has come far, there are still more heights which it and our other associations might well attempt to scale. Instead of being brought in from the outside the programs might well be developed more from within. In addition to addresses which cultivate the soil of religion and which present both the major interests of the denomination and current world problems there should be more sharing of

experience through seminars such as were conducted last spring on "Religion in the Home," "Men's Work" and "Creative Religious Life." Because the association is close to the local churches it should give them help with their most pressing problems.

# Director of Gates Memorial

## By Loy Lewis Long

THOMAS EDWARD has the full responsibility of directing the Neighborhood House program of social work which was started by us in Sholapur, India, five years ago.

Since he was graduated from the Madras University with the B.A. degree he has had three years experience as a teacher and two years as a social worker. In 1934 when he was offered an appointment in the government service with a salary much larger than the one he receives in the Mission and with the possibility of someday receiving a salary twice as large as the Mission will ever be able to pay him he decided to remain in Christian service.

"I believe that God has led me into this life work," he said, "and if it is His will I shall stay with the Mission and trust that God will take care of me."

During Mr. Edward's three year's residence in Sholapur he has won his way into the hearts of the humble Christian folk as well as into the affections and friendship of the high caste Hindu, Parsee and Mohammedan leaders in the city.

He mingles among those of high and low estate, and is respected by them all, is often invited to visit in their homes, and is called upon for his assistance in times of trouble. He is a member of the standing committee of the church and takes an active part in the church school, has been a member of the Municipal Council, and is recognized as

*Gates Memorial Neighborhood House*

*Thomas Edward*

one of the most able and dependable young men of the city.

Thomas Edward reveals his keen insight when he says, "The Christianity which we show today in our lives is weak and unworthy of the name. We have refused to accept the standards that Christ set before us and have adopted false standards. Many are Christian in name only.

"We act as though we believe that it is enough for Christians to be members of a church and attend regularly dressed in fine clothes, and contribute a little for the support of the church. These are like the trade-marks on the merchant's articles. But the label on an article does not guarantee the genuineness of the product.

" 'He that calleth Lord, Lord cannot enter the kingdom of God, but only he that doeth the will of God shall enter the Kingdom.' We cannot be outwardly pious and friendly to others when we are inwardly as venomous as serpents. A true Christian cannot speak for hours about Christ, his love, and his greatest sacrifice for the sinners, while he is inwardly plotting revenge against a neighbor. Christians cannot grow and abound in love and neighborliness when there are fights and dissensions within the church.

"We must live like real friends, willing to help one another, or we cannot show in our lives the Christ who was so praiseworthy, adorable and victorious even on the cross.

"To follow Christ means more than we usually

think. It means that we must tread a hard and narrow path in life. We should not think of Christianity as a sugar coated pill, which if swallowed, will guarantee education, an appointment or some other pecuniary help.

"To those who want to become Christians because of the bodily gains rather than the moral and spiritual gain, Christianity is like the beautiful sweet smelling rose, but without the thorns. It has been pruned, deformed and perverted. We must not forget that there can be no rose without the thorns, and in our daily lives no gain without pain, and no vital Christianity without the cross.

"What we need today in the church of India is not an increase in numbers but an increase in real Christlike living among us."

# Sharing with the Mexicans

## By Charles L. Knight

IN the heart of the orange and lemon country, neighboring the Mojave Desert, yet not far from the ocean, lies Ontario, Calif. Its sunshine and its openings for work in vineyards and orchards have drawn many Mexican families across the border to this Pomona Valley.

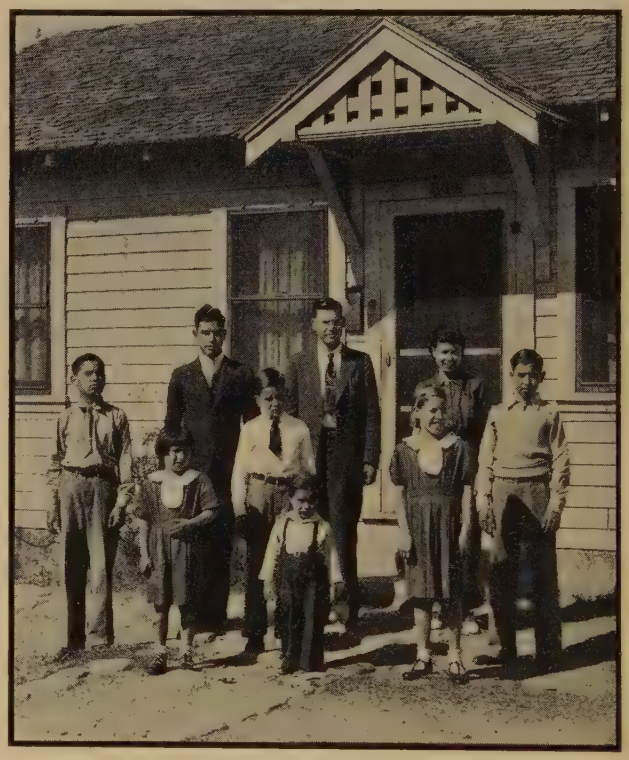
Director of their religious nurture, for which the Southern California churches have accepted the responsibility, is Rev. Cedric Crawford, pastor of the Pomona Mexican Church, formerly a missionary of the American Board in Mexico.

A broad range of service is needed, since the older people know little English, and the younger know little of play. They are *taught* to play on the grounds of a public school near by. The school auditorium is also used for Christmas and Easter programs and is always overcrowded: doorways are filled, and many faces peer through the windows at these dramatic portrayals of religious events.

Bethel Church, an American neighbor, has the happiest relations with the Mexican church, and its trustees hold title to the latter's chapel and parsonage. A group of Mexicans were received into the membership of Bethel Church in April, 1933, and later it was host at the ordination of the leader of the Mission, Charles C. Elliott, a graduate of the Colegio Internacional of Guadalajara, Mexico; J. V. Pacillas, pastor of the Chino-Mexican Church five miles away, was also ordained.

The Ontario Mexican Mission conducts a young people's society that is a member of the Confederation of Mexican Endeavorers, each group of which entertains the others in turn. When it is Ontario's turn the Confederation meets in Bethel Church, avails itself of the kitchen and dining-room equipment of the church, and holds a devotional service in the auditorium, with the pipe organ accompanying the singing. As the Mexicans love music but have few organs, this arrangement is greatly appreciated.

Bethel Church supplies much of the equipment and part of the teaching force of the Daily Vacation Bible School which is a popular activity of the Mexican Mission, always surpassing in numbers and interest the union school which is supported by three or four American churches.



*Pastor Elliott and Family*

At its annual meeting Bethel Church elects a Mexican Mission committee of five members, two of whom represent the Woman's Union, and are allowed five dollars a month with which to meet the gas and light bills at the Mission and take care of minor repairs.

The full committee collects clothing and bedding for distribution through the Mission. After the Harvest Festival each fall when fruit and vegetables are brought to the sanctuary to remind the worshippers of the goodness of God, these gifts are turned over to the Mission.

Once a year the Mexicans take charge of a service in Bethel Church. The congregation takes much delight in watching these bright-eyed boys and girls and hearing their songs about the Man of Galilee.

# Paul and Money

## By Elisha A. King*

VERY early in his career Paul learned the necessity of having sufficient money to support the new movement. Naturally he reverted back to the Jewish custom of giving one-tenth of one's income to the Lord. But he launched out into a new and unoccupied field by calling attention to the fact that a Christian is a dedicated person and all he is and all he has belongs to God, the great giver of life and prosperity. However, he would not force anyone to give a certain amount, but he did insist that Christians should give generously, gladly (hilariously is the Greek word) *as God had prospered them*, not grudgingly or under the feeling of compulsion. He was very careful to state the method and order of giving and that was by the week in an orderly way in proportion to one's ability to give. His idea was to make giving a part of the religious life, not only a sacrament but a matter of great privilege and joy. He has written at considerable length about the right of a worker to be adequately supported and the duty of a Church to see that it is done. Not only did he teach such doctrine, but he undertook to raise money himself for support of local churches and for the missionary enterprise. He was a very busy man, resourceful and versatile, doing first a spiritual ministry and then attending to the business side of all his churches. He was virtually a Bishop in the full right of his powers.

The modern Church that makes any attempt to carry on its work in the midst of the selfish confusion and secular distraction of this age needs loyal support of every kind. From the Christian point of view giving is a cultivated grace. It reveals the character of the giver about as well as any other action. We give to that in which we are interested. If we believe in the Church of Christ we will give to its support. If we believe in the evangelizing of the world with the Gospel of Christ we will give to the support of the Church's missionary program. If we are enthusiastic about the success of the Church we will give to its support without being over-urged.

Paul taught that all Christians are stewards and as such are accountable to God for the way they use their Lord's wealth. And the splendid thing about the Church is that countless numbers of its members do give to its support. In my second parish I visited a humble home where the mother had gathered up in her Easter envelope two dollars and a quarter. She told me with much satisfaction that she and her son had gone without food—what she called luxuries—over a period of several months! I thought of Jesus' remark about the poor widow who gave her mite to the temple treasury.

Giving of money to support the work of the Church should never usurp the place of spiritual religion. We do not give to add fuel to the spiritual fires of the soul, but we give because the spiritual fires of the soul burn brightly and warm the heart and enlighten the eyes and energize the personality. The best giving is thoughtful, loving, generous giving, just as water runs out of an artesian well, or as perfume exhales from the flower, or love wells up in the heart of a lover. One witty writer says that givers are of three kinds: the flint, the sponge, and the honeycomb. Some like flint must be hammered to get anything out of them. To get anything out of the second you must squeeze them, but the third overflows with its own sweetness. If giving could become automatic the Church's program would go forward with great acceleration. And the secret key to this automatic quality is a sense of personal responsibility. If I feel any personal responsibility for the success of my Church I will do my share toward its support whether it be much or little. . .

The Churches of Christ are today carrying on their work most efficiently on a greatly reduced budget. There is no lack of consecration among the workers, but in a country as rich as ours the support should be a hundred per cent. Let us pray and give to the great benevolence work of the Christian Church at large so that it may do its work effectively.

In the long reach of human experience there seems to be a recognized law of reciprocity. Jesus made use of it when he said, "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38.) And Paul the organizer and administrator of churches said, "God is able to make all grace abound toward you; that he, always having all sufficiency in all things, may abound unto every good work." And finally, in the words of Paul, "Do good, be rich in good works, ready to distribute, willing to communicate." Moffatt translates it, "be open-handed and generous."

*From his *St. Paul of Yesterday and the Church of Today* (1935) which can be secured through the Pilgrim Press.

# Program Pointers for the Pilgrim Fellowship

## By Harry T. Stock

It is none too soon for pastors to be planning a program of spiritual emphasis for young people during the Lenten period. We are, therefore, calling attention to several pieces of material which may be found useful.

The Commission on Evangelism has a series of excellent booklets of daily devotions (not prepared specifically for young people but which are helpful for thoughtful youth). Four may be mentioned: *The High Way; The Path of Courage; The Valor of the Soul*—15 cents each; and *Life and Religion*—5 cents.

The Commission's new *Fellowship of Prayer for 1936* has been prepared by Dr. Raymond C. Brooks and is available at $2 for 100 copies.

The movement, "Christian Youth Building a New World" will have two booklets of plans and methods. One, *Youth Action in Personal Religious Living*, (15 cents) seeks to interpret values in Bible study and methods of devotional practice. The other, to be ready early in 1936, will contain proposals for a spiritual Lenten emphasis for 1936 (price, 15 cents). Information concerning it may be had from the Young People's Department, 14 Beacon St., Boston, Mass.

*Sources of Power for Everyday Living*, by Regina Westcott Wieman (Methodist Book Concern, 15 cents) is a study unit for young people which digs deep into ways by which spiritual power may be appropriated by Christian youth. It is highly recommended.

*A Book of Prayers for Young People* is written by Rev. Richard K. Morton of the Congregational Church at Rockland, Mass. (Cokesbury Press, 75 cents.) They are beautiful prayers and are prepared for many occasions.

*Follow Me*, the monthly booklet of devotions (a page for each day) is prepared specifically for young people. Seventy-five cents a year, or sixty cents when five or more copies are mailed to a single address.

It is hoped that young people's groups will use the worship materials (in adapted form) prepared each month for departments or societies and included in *The Pilgrim Highroad*.

# Book Chat

## Dr. Patton's Book

It is difficult to write with restraint about *The Rediscovery of Wordsworth*, by Cornelius H. Patton, for to this reviewer at least, it is marked by unusual beauty and insight and has real and permanent importance. Readers of the HERALD who remember Dr. Patton as the able and persuasive Home Secretary of the American Board find him here revealed as a man of the broadest culture, acquainted with the main currents of English poetry, and an expert in the understanding and interpretation of Wordsworth's message to the world, his own world and ours. A collector of early editions of Wordsworth, a student of the literature which has grown up about the poet, Dr. Patton is beyond all this a lover of the poet himself, and moves with easy familiarity through the whole range of his poetry.

The method is admirable. Beginning with the simpler nature poems, the reader is taken by the hand, and in chapters whose headings are taken from the poems themselves, is led into the broader and deeper aspects of the poet's message about nature and man and society. In all of this the author is not writing solely from a sense of literary appreciation. His purpose, one might say his passion, is deeper. He holds, and with reason, that Wordsworth's message was never more needed than it is today; that what the poet has to teach us supplies the corrective to many of the difficulties which beset us today in personal and in social living. In a word, Wordsworth is a modern prophet, and the author with keen discernment alike of the mind of the poet and the mind of our age, seeks to interpret and to apply the one to the other.

The book will introduce the reader who does not know his Wordsworth to the poet better than any other of which this reviewer has knowledge. And it will enable those who do know him to understand far better than they may have understood, the peculiar urgency of his message for our modern world.

RAYMOND CALKINS

## Amanzimtoti's Leader Writes

*The Colour Problems of South Africa* (Lovedale Press) is the Phelps-Stokes lectures delivered in 1933 at the University of Cape Town by Dr. Edgar H.

Brookes, now the Principal of our Amanzimtoti Institute at Adams, Natal. Dr. Brookes has unusual qualifications for analyzing the problems of South Africa. Born in England of South African parents, he grew up in South Africa, received his education there, and has been a careful student of the racial problems of the Union of South Africa.

That these problems are complex no one will doubt as he reads this book. We are prone to think of the racial problem as chiefly one of Black and White, but it is not so simple as that. There are four groups to consider,—the Blacks, the Whites, the Colored (mixed), and the Indians.

The problem is further complicated by the fact that the governing community represents different racial strains, traditions, viewpoints. Nearly one-half of the governing group is of British stock while more than one-half is of Dutch, German and French stock. Dr. Brookes regards the situation as involving "issues of life and death" and he brings to the study of it a spirit characterized by these words:—

"A South African who loves his country dare not justify any existing unfairness or prejudice; but he must not lightly flout traditions held sacred by many. . . . No plea for the Brown man or the Black man can be of maximum value if it is not based on a real love for and understanding of White South Africa. . . . To me, the fundamental solution of these, as of all, problems depends upon a right relation with God, Whose will is our peace."

The situation in South Africa is paradoxical. White South Africa in recent years has shown a more liberal public sentiment toward the native peoples while at the same time the policy of the government has been increasingly restrictive. The liberal attitude is evident in the growth of the Joint Council Movement, from which has developed the South African Institute of Race Relations, in the establishing of Departments of Bantu Studies in four of the five universities for European students, in the development of the South African Native College at Fort Hare, in the inter-racial conferences such as that called in 1923 by the Dutch Reformed Church, and the Bantu-European Student Conference held at Fort Hare in 1930.

These same years have been marked by increasingly restrictive legislation, which Dr. Brookes believes is based on economic stress and fear and on cultural nationalism. He expresses the hope that these basic factors may decrease in the near future and that the statute books will then reflect the more liberal public feeling.

Nationalism has been identified with policies of segregation. The nation has no real place for three-quarters of its population. Yet, Dr. Brookes shows that the people who cry most loudly for segregation are not willing to make the sacrifices which that policy demands,—the setting aside of adequate lands for the Bantus and the releasing of native labor now employed on farms, in industry and in the mines. Economic interdependence is there and there to stay, and segregation is a fallacy unless the whole economic life of South Africa is turned upside down. There is no room for a permanent division on race or color lines in the economic development of South Africa.

Dr. Brookes welcomes the increasing interest in anthropology, especially that of the newer school which is more objective and more truly scientific than the older school. He favors "more systematic encouragement of the study of problems of contact" of races, the study of the problems of the colored and Indian races as well as of the Bantu, and the admission into at least one university for Europeans of carefully selected representatives of the races being studied. "I should regard the University which succeeded in carrying through such a policy (admitting non-European students) and at the same time keeping the loyalty of its European students of both races, as the first complete university institution in South Africa, destined to lead university education for years to come."

In the lecture on "Christianity and Colour" Dr. Brookes pays a tribute to the work of Christian Missions as "the greatest conscious force for change operating upon Bantu life." The newer missionary movement has been characterized by four interests,—greater stress upon anthropological study, emphasis upon the "social gospel," efforts to overcome the serious denominational divisions in the missionary forces, and the development of native leadership and indigenous Christian communities.

In this same lecture Dr. Brookes reviews the situation in the European churches, recognizing the leadership which these churches have given in the more liberal attitude toward the race problem, yet at the same time pointing out how far short the Church has fallen in the application of the Christian principle to race relations in the churches themselves.

The problem in South Africa, Dr. Brookes reminds us, is a world problem. It arises wherever the dominant race is challenged to give rights to a subject people.

"Great harm is done by men who combine a love for the native with hearty contempt for the traditions, hopes and aspirations of White South Africa. . . . Our aim ought to be to create in our land a Christian civilization in which men can live without fear of poverty, social ostracism, or insult on account of what they cannot alter—the color of their skin: that is all. . . . He who would serve Black South Africa must love White South Africa; for nothing worth while is ever done without love."

Dr. Brookes recognizes that progress toward this

great aim will necessarily be slow, for the ultimate ideal has to be worked out through a concrete program with legislative backing, not too advanced to win the support of the general public. That there are Christian idealists like Dr. Brookes, combining vision and practical political sense, is the hope of South Africa.

M. E. E.

## Mexico

Among the laurel-crowned, Rosa King rightly takes her place. This first book of hers *Tempest Over Mexico* by Rosa E. King (Little, Brown and Company, $3.00), is the swiftly-moving, dramatic story of her experiences during the Revolution in Mexico. She is a British woman. She staked everything she had in her adopted country, and she lost it all during the blood soaked years which followed 1910.

Left a widow with two children to support and little money with which to do it, Rosa King started her first business venture in a tearoom in Cuernavaca. It is a resort and it is fashionable, and Rosa King became a success.

When she first opened her shop she had no funds with which to purchase equipment, so she used her best china and silverware. Nor did she know the forms of serving tea in a public house so she served it as she did in her own home. She sought out the potteries from the village of San Anton nearby, as they were inexpensive, and she filled them with flowers from the local market.

Her patrons wanted everything she had to offer. They wanted to buy tea and crumpets and the little vases on the tables, so she entered the field of merchandising as well. She finally opened a pottery factory of her own in San Anton, which she left entirely in the hands of the Indians who fashioned her wares, and she always paid them what they asked and sold everything for twice as much, and her customers never complained. She never bargained with the Indians because she was sensitive to their extreme poverty in the midst of the wealthiest state of Mexico.

The day came when Rosa King found she could buy the Bella Vista Hotel, then the largest in Cuernavaca, but hardly had its hospitable doors swung open when there sounded across the mountains the first battle cry of the Revolution.

The State of Morelos was the storm center. It was the home of the fiery Indian idealist, Zapata, who fought and killed and destroyed in order to vanquish the rich landowners, the enemies of his people. Soldiers, instead of fashionable ladies and gentlemen, filled the rooms and balconies and the patio of the Bella Vista Hotel. Madero came and Huerta.

Rosa King lost everything she had during the Mexican Revolution. She suffered untold hardships, the least of which was hunger. She barely escaped, running a gauntlet of bullets. A dozen times the fate of her life hung by a thread. Yet she never once questioned the right of the Revolution.

*Tempest Over Mexico* is swift and vital and sincere. It is simply told and presents a kindly picture of Mexico and of the Mexicans. Her portraits of the Mexicans who crossed her path: the young soldier of fortune who saved her life and protected her, the governor who came to talk with her about matters of state, the young Indian boy who tried to hide her wines from the invading armies, even the hard, but zealous torch bearers of the Revolution, are drawn with spontaneous affection and sympathy. Her story is personal and emotional, but it is honest. It is a document for scholars in international relations. At times it is pure poetry.

Jane Garrison

## Ethical Issues

This book, *Ethical issues confronting World Christians*, by Daniel J. Fleming (International Missionary Council, $2.00) is not alone for missionaries and mission board executives, but for Christian leaders generally. It deals directly and concretely with the ethical issues that inevitably arise when men undertake to teach and even to live Christianity in various parts of the world. We have, it is to be hoped, outgrown the naïve assumption that being a Christian and making the world Christian are the purely religious interests of the individual and the Church in its limited activities. It is now clearly evident that Christianizing the world or any part of it means dealing with all manner of specific social, racial, economic and political issues.

For the Christian of today these are immediate practical issues and not merely matters of belief or intellectual adjustment. In comparison, a large part of the theological and moral problems over which our fathers agonized seem highly speculative, remote and unreal. If this is true for the Christian in a so-called "Christian" country it is much more so with the missionary who is a foreigner in the land where he serves, who is the agent by which new religious, social and ethical standards are being introduced and who must, in his ordinary day's work, deal with the very complex and delicate adjustments that are inevitably involved in such a process. Christian grace and good will are fundamental to the right handling of such problems, but there must also be a constant

exercise of clear judgment, a faithfulness to fact and a deep hold upon essential Christian principles. Dr. Fleming has brought real help to those engaged in this task. He has taken up the central ethical problems that arise in missionary work and discussed them in the light of concrete cases. One could hardly wish for a more fair and yet searching examination of these matters. In spite of the refusal of the author to give dogmatic and final solutions he hews out the basic Christian principle and indicates the main direction in which the solution is to be found.

The book is divided into four main sections dealing respectively with (1) economic, (2) national, (3) racial and cultural and (4) personal and religious ethical issues. I have read the book after three weeks in Japan and am greatly impressed both with the realism of its view and treatment of such questions, and with the pressure of many of them upon the missionary and nationals of this country. Particularly valuable and discriminating are such chapters as those on "Conflicts in Ethical Cultures," and "Participation in the Attainment of Religious Liberty." We must learn that different historic backgrounds and cultural systems call for the most vital kind of reinterpretation of Christianity. The ethical issue is all bound up with cultural and social forms and with political ideals. To preserve the ethical integrity of Christianity and yet not do violence to the legitimate claims of these other elements of human life is a delicate and difficult undertaking. Christian leaders in America ought to be fully informed about these things and coöperate sympathetically and understandingly with their representatives abroad and with their fellow Christians of other countries. This book of Dr. Fleming's is a most clear and systematic and factual aid to such coöperation.

H. V. W.

## Recent Publications

**Commission on Missions**

*A Question—Have the Congregational and Christian Churches brought to an end the long decline in their missionary giving?* The Answer—Will be found on January 10, 1936, when the state conferences close their books for 1935. An enclosure leaflet. 4 pp.

*The Box That Does Things.* A statement telling how the Cent-a-Meal boxes are going in the churches. 4 pp.

*Seemeth it but a little thing unto you?* A reprint of the Maine conference Cent-a-Meal leaflet. 4 pp.

**Education Society**

*Annual Report*, 1934–1935.

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# This, That, and the Other

### Initiative in a Paotingfu Village

The Women's School of Fanchiachuang Village was started in January, 1934, and from its graduates three branch schools for girls and two for boys, besides a regular village school have grown. Not a bit of money or outside leadership has gone into the actual work of the schools, writes Mrs. Hugh Hubbard. The village itself hired a teacher for the Women's School, paying all her expenses, they felt the women's work was so important. It does not let anyone vote in town meetings unless he can read and write.

Last year the county magistrate gave this village an especially large section of road repairing to do. Every house sent a man to do the work himself and the magistrate gave the village a banner for the most successful road repairing in the district. The head man was so proud of this that the town meeting house had to be fixed up in a grand way in honor of the banner hung within it, so he worked with his own hands plastering its walls.

The village was much interested in the home exhibit day; the head man gave talks, the different schools brought exhibits of their work and gave musical numbers. Miss Chang, the nurse, had charge of a better baby exhibit and of a demonstration of what a child should eat as soon as weaned: for breakfast, porridge and bean-curd milk; at ten a lunch of bread; at noon more porridge and cabbage or spinach soup; at four an egg (the people will hesitate to waste this on a little child, but they are to be taught its importance); for supper, millet soup. Some of the homes have improved remarkably in sanitation, beauty and convenience the past year.

*Girls' Dormitory, Dillard University*
*See page 17*

### What Chinese Bible Women Accomplish

In six months from Mrs. Kuo's appointment to the Shenchai field in the Paotingfu area, 105 men and women took the first step in church membership, 47 the second step, and 34 were baptized. A woman who had bitterly opposed her husband becoming a Christian, so that he had never dared go beyond the first step, met Mrs. Kuo, became interested, came several times to her class, then went home and destroyed her idols, telling her husband they would both join the church and strive together to have a Christian home.

In a large family there was one young man who had become a Christian. Some of his family laughed at him and his wife constantly upbraided him. Mrs. Kuo called in their home and their hearts were opened. She stayed with them two weeks, eighteen members of the family studying the Bible with her, and later all took the first step in church membership. Every evening while she was there the rooms were crowded with neighbors coming to hear the preaching and to learn hymns.

At Po Yeh where Mrs. Han works, whole villages in several places have united and come to beg for Christian instruction. She had never before seen so many women renouncing their gods and giving their hearts to Christ. In all, 268 took the first step in church membership this year.

The young woman in charge of one of the classes Miss Jessie E. Payne opened for a month in six villages, was invited by an old lady to come to her home to destroy her gods. Another woman standing near said, "I also want to believe, but dare not myself take down these gods. Will you come this evening to my home and do it for me?"

### Friendship Center, Satara

Mrs. Louise Gliem Fisher, R.N. who went to Satara last year is enthusiastic about the medical work in the Satara Friendship Center. Nearly eight thousand treatments have been given to out-patients; the trained Health Visitor at the Center has thirty-seven babies coming to her every day, and an Infant Welfare Center opened at Koregaon last March—an orthodox village where the mothers were not at first at all interested—has forty-three babies coming every day. The health visitor there is doing a fine piece of visiting work and is making a special study of the use of opium—which almost every Hindu mother gives her baby.

## A Travelling Dispensary, India

Miss Helene Bjornstad, R.N., formerly of the Ahmednagar Hospital which has been closed, has started a new enterprise, self-supporting from the beginning: a District Travelling Dispensary. On a summer trip of about ten weeks she and Nurse Kamalbai had over 730 patients to whom they gave treatments or dressings amounting to two thousand.

It was the "grandest time I have had in India," though at their third halting place, after plodding along country roads, and wading through rivers, shoes and stockings in hands, because "some of us are too heavy for the baby-motor-lorry to pull through," she had to sleep in the open without bedding—which had gone ahead by bullock-cart—because the lorry broke down.

"So far we have camped in three places: three big gardens full of fruit trees and beautiful peacocks. Blessed is the hospitality of the Indians. Here come along four tents with all their belongings, and a crowd of people, unknown to the owner. These strange people go right in under the mango, guava, lime and banana trees and put up their abodes. Over one tent sways the Red Cross, and under this banner is placed a table full of medicine, bandages, and instruments.

"Oh, how beautiful it is! The bananas are hanging in big clusters from the trees over our dining table.

"At five o'clock next morning we awake in the most wonderful concert hall you can imagine. All the birds of the jungle are singing their praises in the morning. We arise and join in with them.

"But down the country road dust arises. A long trail of humans are coming along; nearer and nearer they advance. Women with drawn painful faces, carrying babies on their hips. Babies with marks of inherited disease, big ulcerating sores from head to feet, sore eyes, dull with opium. Old men, bent from the toil of the soil; deeply marked, furrowed faces tell the story of a lifelong fight for the scanty daily bread. And all the marks of deficiency in food—lack of vitamins. Hardly any vegetables are grown in the villages.

"There comes a procession of young people, each walking with a bamboo stick. What is the matter? Oh, it is the curse of the dirty water—the guinea-worms, forming terrible abscesses all over their legs. After a few days you would find the ground under the long rows of banana trees filled with 'in-patients' and the fomentation pots boiling, while mothers, sisters and wives learn the art of fomentation.

"But, oh, the groanings in the night. 'Oh, Bapa! Oh, Ai!'—no, nobody can sleep. Better to get up and give a sleeping dose. It is done, and after another hour all is peace, all are asleep. . . .

" 'Oh, doctorbai! Come to my house! Oh, for God's sake, come! My daughter is in the trouble of childbirth. The village *Dhai* has worked for three days' . . . Off we go. All the smelly little oil lamps are burning. The room is full of the relatives of the family. Near the patient sits the most dirty-looking of them all, in old rags, with uncombed hair, smeared with oil—the village *Dhai*—she has done 'her duty.' . . .

"The new arrival is put into the great-grandmother's arms to receive the family blessing, while the mother is put into a clean bed to rest—rest after four days and four nights of desperate suffering and toil for the dear little mite who could not find the path alone into this great world.

" 'We noticed that you washed a lot, and used very clean things, and you had God's medicine to inject into the body, otherwise you might not have got the baby,' said the old grandmother next day. Yes, old grandmother, God's medicine both for soul and body."

***This Bridgman Academy orchestra, the music teacher in center, front row; Maryette Lum, second from left, back row, took part in a choral concert last May before the Throne Hall in the once "Forbidden City" in Peking, China. A chorus of 550 voices from 14 schools was directed by Bliss Wiant of Yenching. Over 3,000 listened.***

## Changes at the Catherine Harwood School

Hitherto the new class each year in this Fenchow School has been received at the close of the Chinese

New Year, when the work in the farming communities is slack and it is therefore easier for a student to get away. But Miss Mary McClure adds that there has been the last few years a real advance in the thinking of the general public regarding the need for an education, and this will be tested by the changing of the time of opening school to September; it remains to be seen how many families will be willing to spare a member during the busy harvest season. Also the lower primary course in the Women's Department has been reduced from four years to three, since so many students now go on to the advanced course of three years, and it is difficult for most to finance their schooling for seven years. Two graduated from the seven-year course last June—both exceptionally fine. One was brought to the hospital several years ago desperately ill; when her illness was at its height she obtained from her sister a promise that she might go to school on recovery—which took two years.

### Board Missionaries

Here are the new occupations of some of the American Board missionaries: Rev. Leslie Adkins, pastor Second Congregational Church, Beverly, Mass.; Edith Cold, teacher in Pine Mountain School in Kentucky; Samuel Coles, on staff Booker Washington Institute in Liberia; Ruth Cowles, R.N., conducts a clinic in Johannesburg under the auspices of a local committee; Wilbur Deming, is pastor of the Congregational Church, Washington, Conn.; Mrs. Rachel Felt, in charge Barton House, Auburndale, Mass.; Mrs. Lydia Flint, matron of a home for underprivileged girls in Syracuse, N. Y.; Evelyn Fox is preparing for religious education work in this country; Frank Huntley is preparing at Chicago University for a position; Marycarol Jones is supervisor of government relief in Grand Forks, S. Dak.; Helen Kintner, R.N. and Anna Lucile Lee, R.N., are in the Lake County Memorial Hospital and private nursing in Cleveland, O.; William R. Leete is Dean of Studies in Kuling American School, Kuling, Kiangsi, China; Edson Lockwood is teaching mathematics in a high school in Winchester, Mass.; Harold Pence is a teacher in California; Catherine Perry is Religious Education Director in the Calvinistic Congregational Church in Fitchburg, Mass.; Norman Rice has a pastorate in Okarchee, Okla.; Arthur Robinson is the Industrial Missions Agent in Tientsin, China; Harold Robinson teaches in the North China American School in Tunghsien; Dora Shank, R.N., is nursing in Mt. Sinai Hospital, Philadelphia; Mary Thomas, R.N. is nursing in Dondi under United Church of Canada; Lee Vrooman is connected with the Oxford Group in Cambridge, Mass.; Drs. Vincent and Grace Wagner are in private practice in Southern California; Alice Weir is in charge of the Talitha Home, Johannesburg, Africa; Mark Wheeler has a ranch near National City, Cal.; Dean Wickes is research assistant in the soil erosion work of the Department of Agriculture, Washington, D. C.; Walter Wiley has a pastorate in Walpole, N. H.

Since the above paragraph was printed Lester Hill has accepted the pastorate of the Congregational Church in North Fairfield, Ohio, and Henry Leach the pastorate of the First Congregational Church, Willimantic, Conn.; Matthew White, M.D., is Community doctor in the Government Homestead Project near Reedsville, W. Va.

### Medical Training School, Dondi

The Training School for African Medical Workers opened in Dondi, West Africa, the first of October. It provides a three-year course for eligible young men and women. Students must be recommended by both missionaries and the churches of which they are members, and later it will be expected that the applicant will have passed the *Exame Final.* Food and lodging will be furnished by the Mission Hospital, the Sara Hurd Memorial Hospital. The tuition is 350 angolares, to cover some of the heavier expenses. A scholarship for a student could be provided for $35 a year, writes Mary Thomas, R.N.

### Church on Munitions Factory Site

While the foundations were being excavated for the Hopei Kung Li Hui Church in Tientsin several hand grenades and other implements of war were found. There has been no church building in the whole Hopei section of the city, a section which is a large residential area and an important educational and cultural center. The funds for the building apart from a small balance remaining after the sale of the Hsiku mission property, have been raised entirely in China and largely from Chinese. The architects, Messrs. Kwan, Chu, and Yang prepared a fitting design in the Gothic style, with a belfry. Mr. Arthur G. Robinson, chairman, Mr. Sun Yu-chi, and Miss Wang served as the building committee, and the pastor, Rev. C. Y. Wei, actively supervised the actual building. The church was dedicated in September, the month in which Rev. Henry Blodget, missionary of the American Board in Shanghai, entered Tientsin with General Gordon seventy-five years ago. He conducted services for the British troops.

### Demand for Mission School Graduates

It is greater than the supply in the case of the Union High School in Foochow, China. Principal Yang reports that of the eleven graduates last June from the senior high, three are teaching; one entered railway

*The possibilities of closer coöperation between the American Board, Church Missionary Society and the Methodist Board, in their work in Fukien, China, were discussed by their representatives, W. C. Fairfield, W. W. Cash, and Frank T. Cartwright at a meeting in New York, September 24, 1935. The picture shows Mr. Cartwright and Mr. Fairfield with the Executive Committee of the Mid-Fukien Synod last May.*

service, two are working for a rural electrification project; one is doing social and agricultural survey work relating to the Reconstruction Bureau of the provincial government; one is helping Professor P. C. Hsu of Yenching University in carrying on the rural reconstruction work in Kiangsi (see George Shepherd's article in the June, 1935 HERALD); one works under Professor Kellogg of Fukien Christian University in heading up a poultry project; two went to college.

Dr. Yang is the new principal; he has studied at Fukien and Yenching universities and Drew Theological Seminary in the United States. Under him the staff has been strengthened, current expenditures markedly decreased, write Mr. and Mrs. Guy Thelin. A two-year preparatory course with no diploma has been substituted for the junior high, enabling the school to concentrate practically all its resources and effort on the senior high. "Our greatest cause for encouragement has been the spiritual growth of our students."

## Mobile Missionaries

Miss Nellie M. Walker, transferred from Wenshan School, Foochow, China, to Inanda Seminary in Africa, thought much on the boat about some of the other mobile missionaries she has known: Leona Burr, who sandwiched a term of service in India between her longer terms in China; Lucille Day, transferring from Turkey to India; and Florence Floyd, who went from China to Greece. She believed their lives were enriched by their contacts with more than one race, nation, or civilization: how could they make a commensurate contribution to the cause of missions as a whole? The Centenary of the Mission gave her a fine opportunity of meeting most of its members. Her mother reminded her by letter that her grandparents were to have joined the South Africa Mission but for the intervention of a war. So they were sent by the American Board to join Whitman in the Oregon country instead.

## Devolution in Japan

On January 1, 1936, the "Japan Mission" of the American Board goes out of existence "as an organized legislative and administrative body of American Board missionaries." This is a very significant change in the administration of the work, but does not mean that the American Board has withdrawn from Japan. The scope of the work and the need for it remain unchanged. The step that has been taken is intended to help the Japanese churches and other administrative bodies feel that they are more directly in touch with the American Board, and so to feel that they are recognized as more fully responsible bodies.

In the beginning of the work of the American Board in Japan, there were, of course, no Japanese churches or Christian community to assume responsibility for administration. The instructions given the first missionary by the Prudential Committee, however, were based on the experience of more than fifty years in other countries and looked forward to the time when there would be entirely self-supporting, self-governing and self-propagating churches in Japan.

From the beginning, the churches that grew up were self-governing. Very early in the history of the Mission, the churches accepted the principle that they should be self-supporting and self-propagating, and to a remarkably large extent have been so. The Fact-finders' Report of the Laymen's Foreign Missions Inquiry pointed out that while only half of the churches were entirely self-supporting, 80 per cent of the membership of the Kumiai churches were in these self-supporting churches. The educational and other institutions have also achieved a large amount of self-direction and support, and it is the policy of the American Board to encourage all the institutions to become thoroughly naturalized in Japanese life by becoming incorpor-

ated or chartered under Japanese law.

With the development of these genuinely responsible organizations in Japan, the actual administrative responsibilities of the Mission had been materially reduced, and yet the old type of organization perpetuated the Mission with a variety of functions that seemed to many of the Japanese groups to interpose an unnecessary group between them and the American Board. It seemed wise to the Mission under these circumstances to cease to function as an administrative body. Its remaining functions have therefore been transferred to a "Japan Commission of the American Board," consisting of three members and an alternate, appointed directly by the American Board from among the missionaries in Japan. This Commission is to be thought of as a resident representative of the Board, to facilitate direct contacts and to advise the Board on matters of policy and administration in Japan. The missionaries continue to have a "Fellowship" which binds them together for mutual fellowship and conference on common problems and which is expected to perpetuate the sense of being parts of one large family which has characterized the Mission in the past.

It is significant that the Federation of Christian Missions in Japan has likewise voted to turn over all its administrative functions to the National Christian Council, composed of representatives of churches and missions, and become simply "a voluntary fellowship of missionaries as individuals."

### An Irish Deacon

"On a beautiful Sunday morning in September, James Millis Kelly went home. This seemed particularly appropriate, as for forty years he had gone to his Father's house every Sunday morning." Thus writes Mrs. Harold S. Pond of Grand Forks, North Dakota.

"He was born on March 4, 1852 in what is now a part of Milwaukee. His parents were Catholics and he was trained in that faith. However, the day he was to have been confirmed he had to wear his older brother's shoes, which were much too large. The family went into the church, leaving him in the surrey, to be called when it was time for him to appear. His mother had prepared a lunch to be eaten before the drive home. Jim decided he was not going to kneel in front of that congregation with those shoes on, so he ate the lunch—making confirmation impossible that day.

"He never was confirmed, and for many years showed no interest in religion of any type. At the age of seventeen he ran away from home, getting work in Iowa and going to school part of the time. His restless spirit kept him moving about. When twenty-three he married, and when thirty this handsome young Irishman decided to come to the Dakota territory. He got a job driving the stage from the end of the railroad at Larimore to Devil's Lake, across seventy-five miles of almost unbroken prairie. He staked out his claim between the two and built a shack where the stage passengers often stopped overnight. As long as he lived he loved to tell the thrilling stories of those early days.

"After some years he moved his family back to Iowa. There, in 1896, he attended a Baptist revival and was converted. 'Conversion' has a very real meaning for all, Fundamentalist and Modernist alike, who knew Mr. Kelly. From that day this wild, drinking, carousing dandy, who feared neither God nor man, was a different being. The old habits fell from him like a discarded garment. He never allowed a day to pass without spending some part of it with his Lord, working to rid himself of those faults which are our human heritage, as he pressed 'on toward the high calling of God which is in Christ Jesus.'

"Shortly after his conversion, the Kellys came back to North Dakota to make their permanent home in Crary, a new town near his original claim. Here he met with a handful of other settlers to organize a church. There were almost as many denominations represented as families—but no Congregationalists. They decided to be Congregationalists, and with the aid of the Church Building Society erected a church.

"Mr. Kelly was the first deacon chosen, and filled that position in fact as well as name the rest of his life, an unfailing help to pastors and people. For twenty-seven years he was Superintendent of the Sunday School, and every pupil sensed the atmosphere of worship which he sustained. He was an outstanding personality in any group, and to the end he loved to tell the story of his life in order to bring others to Christ.

"He was called upon to stand by and see his devoted wife go with cancer and one son with tuberculosis. His eldest son was swept away with the flu, leaving a widow and four small children, and his last son went two years ago. During these last years he and his beloved second wife had almost no income. In spite of everything he never lost his radiant faith, though his generous Irish heart ached because he could not give to those in need and to the work of the Master as he had been in the habit of doing.

"This glorious deacon was the greatest influence for good his community has ever known. Surely there was rejoicing in Heaven that September Sunday morning."

*W. P. Woodard works at Kumiai Church Headquarters*

### Mr. Fujimoto's Article on the Samuel Bartletts

I am more concerned with the impact of than with the details which make up their lives. As I am familiar with some of these effects because of what happened to me and my friends, I wish to share these impressions with those who may be interested in missionary technique.

Particularly do I recall afternoons spent at Tento-mura on Mt. Hiei. That they spent their vacations preferably near the scene of their work rather than in the popular summer resorts is just another evidence of their primary concern for Japanese people and their work with them. A frequent visitor to their home during the school year, I enjoyed climbing the mountain to their cottage and learning from Dr. Bartlett as he interpreted for me and other friends who might be there, the person and teachings of Christ.

During his years of teaching in the theological seminary at Doshisha, Dr. Bartlett conducted English Bible Classes at his house for those of us who were interested either in studying Christianity or in improving our command of the language. His methodology in dealing with us might well be studied by other missionaries who are really interested in the youth of Japan. He always greeted us with a cordial smile when we visited his home. He spent hours and hours with us conversing on various topics—not always religious matters, by any means—oftentimes introducing Christianity only as a logical conclusion to what he had been explaining to us.

We came to know about Christianity not so much through his exposition of the Bible as through his Christ-like character. He never urged baptism upon us. His approach was the final word in patience, content to let the passing days with their close contacts form our characters and thoughts, knowing that if we really felt the spirit of Christ in our lives, we would apply for baptism. And we did.

Most of us started studying under him for the sole purpose of learning English. We continued our study in the hope that we could discover the hidden springs that fed his lovely and lovable life. For three years, Dr. Bartlett never mentioned the word "baptism" to us, when as if by magic, many of us became desirous of identifying ourselves with the Reality that gave Dr. Bartlett his triumphant spirit. We subsequently joined the Christian church. Still others, having too great a prejudice against a foreign religion to become Christian, have nevertheless been completely changed since coming in contact with this great soul.

There is little more to say. It was to share this spirit that he originally came and the two of them devoted themselves to work in Japan. In achieving their purpose, they have been eminently successful. Japan and her people are much richer for having been the home of these people through the past half-century. Even in the matter of national loyalty we learned something about patriotism from Mrs. Bartlett. Having been born in Japan, she was able to show us in a way we had not formerly appreciated, the devotion we should have for our flag. Two such souls Japan will not easily replace.

This was part of an article by Masaemon Fujimoto in the *Osaka Mainichi* and the *Tokyo Nichi Nichi*, October 25.

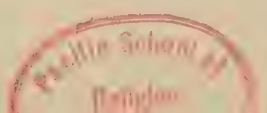
## Personals

**President Ernest W. Riggs** of Anatolia College is making a very brief visit to the United States, expecting to return on December 28 to Saloniki, Greece. He has been making a great many addresses in behalf of his college, and has prepared a leaflet concerning it.

**President Walter Livingston Wright, Jr.** of Robert College and Istanbul Woman's College, taught history for several years at the American University of Beirut, received his Ph.D. from Princeton University in 1928, spent the next two years in Turkey on a fellowship and since 1930 has been assistant professor at Princeton, specializing in Turkish history. He has written a history of the Turkish government and politics.

**Dr. John C. Berry,** for a quarter of a century American Board missionary in Japan, before he became an eye specialist in Worcester, Massachusetts, has received from his old friend, Mr. Taraji Makino of Tokyo a description of the Eighth National Convention of Social Workers, held in that city in October. Dr. Berry's picture, biography and writings were given a very prominent place in the exhibits. Dr. Berry is known to all social service workers in Japan as "the founder of social service work in Japan, because of his great contribution to the cause of prison reform and because he founded the first training school for nurses in the empire.





*Rev. and Mrs. S. C. Bartlett and two Japanese*

**Rev. and Mrs. Samuel C. Bartlett,** who arrived from Japan in November, 1935, became emeritus American Board missionaries that year. Dr. Bartlett was connected with Doshisha University 1887–1890, 1894–1812, 1922–1935, serving as a pastor in this country 1912–1922. He was a Dartmouth man; Mrs. Bartlett's parents were Dr. and Mrs. M. L. Gordon, missionaries in Japan. See on page 43 an appreciation appearing in Japanese newspapers.

**Ruth Cowles, R.N.** of Johannesburg, who is in charge of the Alexandra Township Health Center, under the auspices of a local committee, has just had the good news that the Public Health Department of the Union Government is going to give the Center a subsidy; her burden of financial and personnel problems has been very heavy.

**Miss Alice Weir,** of Johannesburg, moved into the Talithi Home for Delinquent Bantu Girls of which she is matron late in September. Mrs. F. B. Bridgman of the Mission has overseen the building of this home, the first of its kind.

**Delight Wright Allen,** who passed away on November 1, 1935, was the youngest child of Rev. and Mrs. Alfred C. Wright, American Board missionaries in Mexico for over forty years, and her early years were spent there. She was graduated from Pomona College, Claremont, Cal., and that same year married Dr. Hollis P. Allen, who was soon after appointed professor of education in Claremont College. She exerted a strong and beautiful influence in church, college, and community life. Her father is living in Claremont, her sister Margarita is working in Mexico, and her brother Leavitt teaches in Eugene, Oregon.

**Rev. and Mrs. C. Burnell Olds,** who arrived from Japan in October, have been doing a great deal of speaking, on the way and since they came. They spent seven weeks in the Hawaiian Islands and Mrs. Olds spoke to Japanese audiences there some sixty times. She had a program of several weeks in California before they were free to start east, meeting their three children in Cleveland, O., about the middle of November.

**Raymond F. White,** formerly on the staff of International College, Izmir, is principal of the Ramona Rural High School, Ramona, Kansas.

*Patricia, Daughter of Mr. and Mrs. Ross Thomas of Bombay*

**Mr. Emory D. Alvord,** formerly member of the American Board's East Africa Mission, now Agriculturalist in the Rhodesian Government's Department of Native Affairs, has been awarded a traveling fellowship by the Agricultural Missions Foundation. One has also been awarded Mr. Richard B. Hack of Mt. Silinda Institute, whose wife, Mabel Larkins Hack, is a missionary of the American Board.

**Miss Rosamond Clark,** formerly of the Japan Mission, is at her father's home in Flushing, N. Y. Friends will be glad to know her present address there, 143–16 Sanford Avenue. Her father, John Holley Clark, Sr. is senior deacon in the First Congregational Church, and greatly interested in foreign missions and the work of the American Board.

## In Memoriam

### George Allchin of Japan

introduced Christian church music there. He found the hymnbooks in use imperfect and meagre as to both variety and quality. He had worked in church music in America and appreciated its value in church worship, Christian nurture, and the winning of new listeners. He gave freely of his time to the producing of fitting hymns set to fitting tunes; worked on the revision of more than one hymnal; taught congregations to sing and also the hundreds of girls in the Baika Girls' School; and introduced the tonic sol fa system in the schools to hasten the learning of music-reading.

He was an active member of the building committee of the Mission. He did work on the planning of missionary residences, schools, churches. In landscaping he had preeminently good taste; built up the beautiful campus of Kobe College, pride of the

Mission and a strong cultural influence on its students for many years; and when the new plant outside the city was in process of building he went all the way from America to Japan to make his contribution to the beautifying of its grounds.

His chief interest, however, was evangelistic work. He selected strategic points in the city of Osaka; opened preaching places, and with Japanese colleagues gathered Sunday schools and gradually built up constituencies and churches, the Kujo Church and the Umeda Church, which in time became self-supporting and independent, and today are among the Christianizing influences of that great commercial center.

Besides this constant effort in the city he aided scattered small groups of believers in other fields, pioneering and doing much with the stereopticon for which he collected slides, scenic, personal, entertaining, directly Christian—like The Life of Christ, The Prodigal Son—effective in carrying the Christian message. They were in considerable demand.

In all his work Mr. Allchin was a man of infinite patience in the details of an undertaking, to bring it to the highest degree of perfection. His lantern lectures improved and grew, and some of them were published with illustrations. This characteristic has been illustrated since his return to the United States. When American churches were studying Japan he had a lantern lecture on Japan; so, when they studied China, he prepared and took about with him into churches and into new fields, a lecture on China. He went to several countries of South America, studying conditions, and spent much time one winter lecturing on Christian efforts in Latin America.

George Allchin was born 1852 in Plumstead, Kent, England, came to Ontario, Canada, when a young man, had business positions and later the general secretaryship of the Y.M.C.A.; studied at Williams College; graduated from Bangor Seminary; married in 1882 Nellie Stratton of Melrose, Mass.—she died in 1921; and went to Japan that same year. His friendly ways and genius for helping others made him known from one end of Japan to the other.

A son and four daughters survive him: Stanley, who is in business in South America, but happened to be visiting this country at the time of his father's death on November 21; Florence, Mrs. Charles Iglehart, of Japan; Marion, Mrs. Paul Rowland, connected with the American College, Sofia, Bulgaria; Agnes, Mrs. H. Hanson of Pittsburgh; Louise, Mrs. Charles L. Bristol of Pelham, N. Y.

George M. Rowland

## Fanny Sweeney Wickes

"We signed up for life-service two and twenty years ago;
All through those years we've loved the Mission Family,
And loved the people for whose sake we came . . .
So after all, we still remain one family,
All working for one Father and His Son.
Then we'll go forward, quietly, where He leads us;
Still keep as friends who have our brothers been.
And quietly, with strength that He will give us,
Go on, to serve and love our fellowmen."

Thus wrote, in part, Mrs. Dean R. Wickes, just before she and Dr. Wickes left the North China Mission in 1934. "You have a chance now to take up a good work where it stands—imperfect as it is—and carry it on to something better," she wrote at that time, too, for the givers in Congregational Christian churches.

Fanny Sweeney was born in Poughkeepsie, N. Y., in 1884, but the first dozen years of her life were spent in the southwest, usually in mining camps, as her father was a mining engineer. He died when she was twelve. She was graduated from Vassar College in 1907, with honors, and elected to Phi Beta Kappa, was a member of the staff for four years, and earned her Master of Arts degree. She married Mr. Wickes in 1912, and they went to China the same year.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"Mrs. Wickes was one of the people who grow on you the longer you know them," writes Secretary Fairfield, who was one of her associates for years. "Your first impression was of a reticence equal to that of the typical New Englander. As one became better acquainted he commenced to look for the twinkle in the eye and the twitching at the corner of the mouth which made it possible for her to carry on in the face of the various demands that were made on time and strength through the years at Tungchow and later at Lintsing. Her training in sociology and social service at Vassar supplemented a keenness of insight and analysis that were a great asset in her work. A number of people in North China spoke to me last year about the very deep impression which her gallant facing of the personal tragedy involved in withdrawal had made upon them."

Mrs. Wickes succumbed to influenza November 17 in Washington, D. C., where her husband is Research Assistant in the Soil Erosion Service of the Department of Agriculture.

## Anna L. Millard

Miss Millard's notable achievement in India was the founding of the School for the Blind in Bombay. After the famine and plague of 1897–98 the orphans wandered in groups around relief camps and missionary stations, and among them were always a number of blind. There were 600,000 blind in

India at that time, less than 300 of them under instruction. In the Bombay presidency nothing had been done to help them, aside from two or three small classes.

Miss Millard started a class of three and immediately applications came in from all over the presidency. The little school grew and grew till it was necessary to call upon the government for aid which was readily granted in the form of a building site and a grant-in-aid towards its construction. In the first twenty years of its existence over two hundred boys and girls were saved from the fate (universal for the blind in India) of professional beggary, and have become self-supporting, capable, Christian men and women.

Anna Millard came rightly by her pioneering spirit, for her maternal grandfather, Levi Burnell, was a secretary of Oberlin College when it was the first to admit women to the chance for higher education. Her father was a member of the American Sunday School Union for the Dakotas and Minnesota. She was born in Milwaukee, Wisconsin, July 14, 1861, attended Carleton College, and received her kindergarten training in Minneapolis. In 1887 she was sent to India by the Woman's Board of Missions of the Interior.

"One could not know Miss Millard in relation to her Blind School without realizing that there was nothing which she would not do for them," writes her friend, Mrs. Katherine V. Gates, formerly of Bombay. "There was no time of the day or night when she would not leave her home to meet the need of some one of those children who were so dear to her.

"She was a member of the Executive Committee of the Bombay Presidency Women's Council, consisting of Hindu, Parsee, Muslim, Jewish, and Protestant and Catholic Christian women. They all loved her and looked to her for counsel. It was through her efforts that a union of all the Christian women of the city was accomplished. It sponsored a workroom where poor Christian women could earn an income, while their children were well cared for. It also sponsored an annual three-day retreat for Christian women, who never forget that they have her to thank for this valuable part of their lives."

Miss Millard retired in 1925 from active service, and has lived since in California; she died after a long illness on October 12, 1935, in Pasadena.

## Martin Luther Stimson

"It is a deeply gratifying and holy experience when one, after more than fifty years, can see the fruition of sacrifice and labor, of pioneer effort and planning in devoted service. That was the experience of Dr. Stimson, the first of the Oberlin China Band to reach Shansi."

This was said at the services in Oberlin, for Dr. Stimson, who died in Clifton Springs, N. Y., on November 4. His home in recent years, however, has been in Coral Gables, Fla.

He was born in Waterbury, Vt., July 6, 1856; was graduated from Dartmouth College and from Oberlin Seminary; married Emily Brooks Hall of Oberlin (who, with two sons and two daughters, survives him); and they went to China in 1881. With Dr. C. A. Stanley, he entered Shansi that winter, and after careful survey, work was started in Taiku and later in Fenchow. For eight years under difficult pioneering conditions the foundations were laid for the educational enterprise which grew into the present notable Oberlin-Shansi Memorial Schools.

The years between 1889 and 1898 were spent in pastorates in the United States; then the Stimsons resumed missionary work, this time in Micronesia, where he was church and school supervisor. In 1923 Dr. Stimson became Professor of History of Missions in Atlanta Theological Seminary, teaching other courses also, until his retirement six years ago.

## Rev. John R. Sims

Slavery was the accepted order of life for the Negroes of Alabama when John R. Sims was born in Talladega County in 1854. He grew up to be one of the early theological students to attend Talladega College, where he was a favorite pupil of President Henry S. DeForest. In 1883 he was ordained to the Congregational ministry serving the churches at Gadsden and Selma, Ala., for 32 and 11 years respectively. From 1922 until his death in October of this year he lived in retirement at Gadsden, Ala.

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# The Chronicle

FURLOUGHS AUTHORIZED

October 8. Miss Lucy K. Clark of Uduvil, Ceylon, beginning in January, 1936.

November 12. Mrs. Elizabeth S. Stelle of the North China Mission, beginning in the summer of 1936.

SAILED FOR THE FIELD

November 28. From San Francisco, Mrs. Leeds Gulick, returning to the Japan Mission.

* * *

ARRIVALS ON THE FIELD

August 26. In Talas, Turkey, Rev. and Mrs. Paul E. Nilson, returning to the Near East Mission.

August 29. In Peiping, en route to Tehchow, North China, Dr. Alma L. Cooke, returning to the North China Mission.

August 31. In Peiping, China, Miss Margaret Dow, returning to the North China Mission.

September 00. In Athens, Greece, Miss Louise Kershner, joining staff of the American Junior Girls' College.


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September 4. In Paotingfu, China, Rev. and Mrs. Elmer W. Galt, returning to the North China Mission.

September 29. In Athens, Greece, Miss Pandora A. Voyatzis, joining staff of the American Junior Girls' College.

October 5. In Lichwan, China, Rev. and Mrs. George W. Shepherd of the Shaowu Mission.

October 9. In Istanbul, Turkey, Rev. and Mrs. J. Kingsley Birge, returning to the Near East Mission.

* * *

ARRIVALS FROM THE FIELD

October 2. In San Francisco, Mr. Donald R. Fessler of Tunghsien, North China.

November 25. In Boston, Miss Lillian C. Brauer of Adana, Turkey.

December 1. In New York, Rev. and Mrs. Samuel C. Bartlett of Kyoto, Japan.

December 3. In New York, Miss Florence A. Floyd of Anatolia College, Saloniki, Greece.

* * *

BIRTH

November 14. At Morgantown, W. Va., a son, Gordon Osler, to Dr. and Mrs. J. M. W. White, formerly of Cagayan, Philippine Islands.

* * *

DEATHS

October 15. In Pomona, California, Mrs. Lucius W. Case, missionary in Davao, Philippine Islands, from 1920 to 1922.

December 2. In Peiping, China, Miss Luella Miner, missionary in North China from 1887 to 1932.

December 3. At Amherst, Massachusetts, Dr. Kenyon L. Butterfield, Vice-President of the American Board 1925-1929.

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Arthur J. Crockett, Treasurer

Makes available to the churches practical methods, materials and plans for Christian education in home, church and school. Its departments of work and secretarial leadership are as follows:

Rev. Harry T. Stock, Miss Lucy M. Eldredge (Dayton, O.), Young People and Student Work
Rev. Erwin L. Shaver, Leadership Training
Rev. John L. Lobingier, World Fellowship
Rev. F. L. Fagley, Adult Education

*19 So. La Salle St., Chicago, Ill.

### CHURCH EXTENSION BOARDS

287 Fourth Ave., New York City

including:

**The Congregational Home Missionary Society**
**The Congregational Church Building Society**
**The Congregational Sunday School Extension Society**

Rev. Ernest M. Halliday, General Secretary
Elbert C. Wood, Church Building Secretary
William T. Boult, Treasurer

Departments:
Foreign-speaking, Rev. Herman Obenhaus
Negro Work in the North, Rev. Harold M. Kingsley
Town and Country, Rev. Malcolm Dana

These Societies carry on a wide range of home missionary activities. They establish church schools, organize churches, aid needy churches in the support of their ministers, and assist in church and parsonage building.

### THE MINISTERIAL BOARDS

287 Fourth Ave., New York City

Lewis T. Reed — General Secretary
William T. Boult — Treasurer

**The Congregational Board of Ministerial Relief** conserves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1934, 1,008 regular and emergency grants were made by the National and State Boards.

**The Annuity Fund** is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1934, 2,980. Assets, $5,879,226.

**The Pilgrim Memorial Fund** is a permanent foundation, held in trust by the corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1934, $4,997,943.

### THE COMMISSION ON MISSIONS

287 Fourth Ave., New York City

Frederick Bohn, *Chairman;* Rev. Charles E. Burton, *General Secretary; Executive Secretary;* Rev. John R. Scotford, *Editorial Secretary;* D. E. Brown, *Associate Secretary;* Miss L. V. Seidler, *Office Secretary.*

Commission of the National Council is also the official committee of each ne Missionary Socicties and of the General Convention of the Christian rch "for the purpose of disseminating information, cultivating interest procuring funds." It is also charged with co-ordinating the administra- of the Missionary Societies. For information address the Commission in York or 14 Beacon St., Boston or Rev. Howell D. Davies Regional etary, 19 South La Salle St., Chicago, Ill.

### THE COUNCIL FOR SOCIAL ACTION

287 Fourth Ave., New York City and
5757 University Ave., Chicago

Arthur E. Holt — Chairman
Hubert C. Herring — Director

Created by vote of the General Council at Oberlin as an agency of the churches for social research, education and action upon the great social frontiers, industrial, rural, racial and international. The Council for Social Action seeks to serve as an effective instrument through which the churches may give effective corporate expression to their concern for a righteous, just and peaceful world.

# WE CAN MAKE IT PLUS!

Every year since 1930 the missionary giving of the Congregational and Christian churches has been from 8.5 per cent to 22 per cent less than the year before. But for the first ten months of 1935 the loss was only 3.6 per cent. This can be turned into a gain when the books close on January 10.

## IF

Our pastors will tell their people the facts concerning the missionary giving of their church. The people will endeavor to pay their 1935 benevolence pledges in full by Sunday, January 5. Every treasurer will see that all missionary funds in his keeping are forwarded to the state conference office by January 10.

THE COMMISSION ON MISSIONS